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A pious collection of severall profitable directions fitted for the English poore Clares. Printed at Douay: by M. Mairesse, [1684]. 12°.

O

Edmund Walterton
Walton Hall 1857.

A PIOUS COLLECTION

Of severall profitable directions fitted for the English

POORE CLARES

IN GRAVELING

In Order to the better observance of their Institute.

Very usefull and profitable for all Religious women.

This shall be unto you a direct way. Isaie 35. v. 8.

You shall not decline, either to the right hand or to the left. Deut. 5. v. 32.

Printed at Doüay by M. MAIRESSE.

Bought for W. Warren Esq. J.

Imprimatur, actum in Vicariatu Audomarensi, die tertia Novembris 1684.

De Mandato

B. DE LARRE Secret.

THE PREFACE

TO ALL TRUE POORE CLARES.

S. JOHN *in his Apocalypse saw of old a woman, that was newly brought to bedd, and who was mightily persecuted by a Dragon that sought to devoure the fruict of her wombe, but two wings was given unto her like those of an Eagle, to flye into the desert (her proper place) to save her fruict, and to putt her selfe into securitie. True poore Clares, you, who like legitimate children, sigh after the spiritt of your holy Mother, nor ever cease to bring forth new resolutions to live according to the perfection of your Holy Rule. That mysterious woman was a figure and embleme of you, for our Saviour in his Gospell, compares you to women in childbirth by reason of the*

great paines and labours which the Devill that true infernall Dragon, and much more desirous to stifle and devour your little ones, then ever Pharao did to exterminate male-children of the Hebrews, makes you suffer in the execution of your holy designes: thus S. Clare your well beloved Mother in her holy Rule, and your dear Foundresse Marie Gouge of happy memorie in these her pious directions have not left you in this distresse, but given two wings, as it were, of little Eagles, to assist you to avoide this danger, viz: mortification and devotion, which may carry you to a holy denudation and disengagement from your selves aud all created things, which is, as it were a spirituall desert, and bring you all to God, the true place where the greatest Eagles build their nests, that is, soules advanc't in Vertue; they shew you with the fingers of their holy lives and celestiall instructions, that sinn having remou'd you from God, you must return to him again with the Spouse in

the canticles by the mountaine of myrrh and hill of incenſe, that is in practiſing mortification, and exerciſing your ſelves in devotion; tis your dutie to incline the interiour ears of your hearts to the ſweet and gracious ſummons of Patroneſſes ſo holy and ſo zealous of good; tis your duty to make ſtepps in the interiour of your ſoules up towards this holy mountaine and hill, by which they deſire to make you return again to your firſt origine; this is their marke and butt, this is the end which they propos'd to themſelves, they aym'd to lead you to God, by the way of mortification and devotion. Accept then of this pious Collection, and make uſe, of them to the greater glorie of God and the ſpirituall good of your own ſoules; which ſhall be the dayly wiſhes of your unworthy Father in Chriſt.

WILLIAM WARREN
Confeſſarious.

A PIOUS COLLECTION

Of ſeverall profitable directions and deuotions fitted for the English

POORE CLARES

In Order to the better obſervance of their holy

INSTITVTE.

Very uſefull and neceſſary for all Religious Perſons both men and woemen.

A Morning Exercice, on Sunday.

CALL to mind this ſentence: *Hæc dies quam fecit Dominus, exultemus & lætemur in eâ.* This is the day that our lord hath made let us rejoyce and be glad in it. Remember your duty and obliga-

tion unto Almighty God, being carefull to ſpend the day wholly in his ſervice and prayſe, and particularly this day honour the moſt Bleſſed Trinity, thanking thoſe three divine Perſons for the benefit of our Creation, and for all others beſtowed either upon your ſelf, or any other in the behalfe of man.

On Munday Morning.

CAll to mind this ſentence. *Surge, cur jaces pronus in terram.* Ariſe, why lyeſt thou groveling on the ground. Remember your banishment and punishment or ſuffering of being deprived of the preſence of Almighty God, and the company of the Angels, and pray that after your death you may be united unto them offering this day to honour them, but eſpecially your good Angel, beſeeching him and all the others to pray for the ſtate of the Holy Church and that we may ſo uſe this our warfare that after death we may reign with them in all eternity.

pray them that they wil obtain you ſtrength and force to follow their examples with greater fervour then you have hitherto done, offering this day wholy to their honour, beſeeching them to pray for the good and reformation of the whole Order, and for all Holy Orders.

Thursday Morning.

CAll to mind this ſentence. *Surgite, quid' dormitis, ſurgite & orate ne intretis in tentationem.* Ariſe why do you ſleep. Ariſe and pray leaſt you enter into temptation. Conſider what occaſion you give your ſelf to enter into temptation in negligently employing your time, and being ſlothfull and dull in holy prayer and ſpirituall Exerciſes, offering this day in honour of the Confeſſours, beſeeching them to obtain for you new fervour of ſpirit and conſtancy in the ſervice of Almighty God, and to pray for the comfort and releaſment of the ſouls in Purgatory.

Tueſday Morning.

CAll to mind this ſentence. *Surge qui dormis, & exurge à mortuis, & illuminabit te Chriſtus.* Ariſe thou that ſleepeſt with the ſleep of death and Chriſt will illuminate thee. Remember that Chriſt and his holy Ghoſpell are the lights of the Church, and endeavour you to follow the ſame better than you have hitherto done : offering this day to honour the holy Apoſtles, Patriarks and Prophets, beſeeching them to pray for all thoſe that are out of the Catholick faith, particulerly in England.

Wensday Morning.

CAll to mind this ſentence : *Surge & comede, grandis tibi reſtat via.* Ariſe and eate, thou haſt yet a great way to go. Think how farr you are from vertue and the perfection of your holy Foundreſſ and Saints of your Order, and

Friday Morning.

CAll to mind this ſentence. *Surge, propera amica mea & veni.* Ariſe, make haſt my beloved and come. Think that our ſweet ſaviour calleth you to ſhew you what he hath ſuffered for you, out of the great love he beareth you. Deſire gratitude for the ſame. Reſolve that you will with patience ſuffer all ſuch temptations and contempts as it ſhall pleaſe him to ſend you : And offer this day wholy in honour and memory of his bitter death and Paſſion, the ſorrowes of his holy Mother, and beg the ſuffrages of all the holy Martyrs beſeeching them to pray for all thoſe who are in any affliction, or deſolation be it corporall or ſpirituall.

Saturday Morning.

CAll to mind this ſentence. *Surge, redde quod debes.* Ariſe & render

what thou oweſt. Think what you owe unto Almighty God by the vowes of Poverty, Chaſtity, and obedience, and what you do not pay in this world you muſt ſatisfy in the next. Wherfore offer your ſelf this day wholy to honour the moſt glorious Virgin Mary with all the other Virgins beſeeching them to obtain grace that you may be more diligent in the obſervance of your vocation, and alſo to pray for the comfort and conſtancy of all the Catholicks in England, and the converſion of the ſame.

From your riſing till you go to the work-houſe.

HAving ſaid one of the foreſaid ſentences that befitteth the day; you muſt riſe with all ſpeed offering your intention according to the ſame and immediatly being riſen, kneel down, and Kiſs the ground with an Elevation of heart unto Almighty God, giving him thanks

thanks for having preſerued you that night, and brought you unto the beginning of the day, beſeeching him you may employ it in his ſervice.

In dreſſing your ſelf ſay theſe ſentences following as they are ſet down.

In putting on the Habit, ſay.

INduat me Dominus novum hominem qui ſecundùm Deum creatus eſt in juſtitia & ſanctitate veritatis.

O Lord cloathe me with the new man, who according to God is created in juſtice, and ſanctity of truth.

In putting on the cord.

CIngat me Dominus Jeſus cingulo fortitudinis, ut viriliter perſeverem in Dei ſervitio.

O Lord gird me with the girdle of fortitude & ſtrength, that I may perſever couragiouſly and with alacrity in thy holy ſervice.

In putting on the Scapular.

PONat Dominus in corde meo jugum in memoriam Paſsionis & Sanguinis ejus,
Our Lord lay his yoke on my heart as a memoriall of his Paſſion and blood.

In washing your hands or face.

AMplius lava me Domine ab iniquitate mea, meritis Domini noſtri JESU CHRISTI filii tui qui dilexit nos, & lavit nos à peccatis noſtris in ſanguine ſuo.

Wash me O Lord yet more from my iniquities, and from my ſin make me cleane through the merits of JESUS CHRIST thy only ſon, who hath loved us and washed us with his precious blood.

In putting on the Cloake.

COoperiat me Dominus JESUS clamyde munditiæ & caſtitatis, ut nullum præter Jeſum amatorem admittam.

Cover me, O Lord, with the mantle of cleanlines and chaſtity that I may admit of no other lover then my ſaviour JESUS.

In putting on the Kercher.

TEgat me Dominus tegumento pœnitentiæ contra inſidias Diaboli, ut non prævaleat inimicus contrà me.

Cover me, O Lord, in the shrowd of Pennance againſt the ſnares of the Divell, that my enemy may not prevaile againſt me.

In putting on the veyle.

ACcipiam velamen ſacrum quod feram uſque ad Tribunal æterni Ju-

dicis, cui omnia flectuntur genua: recordabor meipſam, mundum, & ſpreviſſe & pœnitus reliquiſſe, ac in veritate me Domino Jeſu ſubjeciſſe, eique tamquàm ſponſo me conjunxiſſe. Ille contra adverſa omnia me defendat, & ſecum in vitam æternam recipiat. Amen.

I will put on the ſacred veyle, which I ſhall appeare in before the Tribunall of the Eternall Judge, to whom all knees do bow. I will call to mind, that I have deſpiſed, & forſaken both the world and my ſelf, to be ſubject in reall truth to my Lord JESUS-CHRIST, and to joyne my ſelf unto him as to my ſpouſe. May he defend me in all adverſities, and receive me to himſelf into life everlaſting. Amen.

After: or, in ſaying each one of theſe ſentences reflect either on your intention in directing your works that day. Or, conſider how great a benefit Almighty God hath beſtowed on you in giving you that day to ſpend in his ſervice, wherby you may glorify

his divine Majeſty, increaſe your own merit, and ſatisfy for your negligences paſt. Call to mind what the ſouls in Purgatory and thouſands in the world would do if they had the ſame means: and alſo think that it may be the laſt day that shall be granted you in this life.

Being dreſt, make haſt unto the Quire, with out forrein cogitations, recollecting your ſelf, and keeping diligently your ſight, and at the entring into the Church, after the ſaying. *Aſperges me &c. Thou shalt ſprinkle me &c.* In the taking of holy water. Say, *Domine in multitudine miſericordiæ tuæ introibo in domum tuam, adorabo ad templum ſanctum tuum in timore tuo.* Lord in the multitude of thy mercy I will enter into thy houſe: in thy feare will I adore thee in thy holy Temple: and kneeling downe at the Perentory ſay. *Adoramus te ſanctiſſime Domine Ieſu Chriſte, hic & ad omnes Eccleſias tuas, & benedicimus tibi, quia per ſanctam*

Crucem tuam redemiſti mundum. we adore thee ò moſt holy Lord JESUS-CHRIST, here, and in all thy Churches, and we bleſs thee, becauſe by thy holy Croſs thou haſt redeemed the world.

After, being in your place, or before the B. Sacrament, imagin Almighty God preſent, as indeed he is, and adore him with the greateſt reverence and humility you can, repreſenting unto your ſelf his Majeſty, Power, and Goodneſs. Accuſtome your ſelf to this in all your Examins, eſpecially that of the morning, noon, and night: and as much as you can in whatſoever exerciſe you undertake.

A Morning purpoſe.

FIrſt: give thanks unto Almighty God for having preſerved you that night, and delivered you from ſo many misfortunes both ſpirituall and corporall which ſince your going to bed thouſands have fallen into.

2. ly. Examin your conſcience, and ſee wherein you have offended that night, and if you find any thing, humbly crave pardon, begin by Gods grace to amend, and to ſpend the day wholy in his ſervice.

3. ly. Offer your ſelf in all that you are, or may be able to perform by your corporall forces or ſpirituall powers unto Almighty God, eſpecially that which you ſhall do that day with the intention for which you offer your actions, in union of the life, death, and Paſſion of our bleſſed ſaviour CHRIST JESUS, the merits of his moſt glorious Mother, beſeeching his divine goodnes to diſpoſe wholy and entirely of you, as may be moſt to his honour, and the good of your ſoule in confidence of which reſolve and endeavour to receive all things that day from his holy hands with equall indifference, beholding them as coming from his fatherly hands and providence, and the love with which he ſendeth them.

4 ly. Make a renunciation of your proper will paſſions, and wicked inclinations, or what ſoever may hinder you in the way of perfection and true conformity to the divine will.

5 ly Call to mind what your Obediences ar like to be, and with whom you are to converſe and how you ought to carry your ſelf for the gaining of vertue and overcoming of imperfections: but particularly bend your ſpirituall forces againſt that vice which you find moſt to hinder you, and that you are moſt apt to fall into, purpoſing and reſolving on ſuch means as when the occaſion preſenteth it ſelf, you may by the grace of God overcome it, calling to mind at that preſent your good purpoſe.

Offer theſe your good deſires unto Almighty God acknowledging that without his grace you could not have made them, confeſſing your own weakneſs, and force of your externall and internall enemies. Wherfore earneſtly

and humbly beg his assistance by the interterceſſion of his holy and bleſſed Mother, whoſe help instantly crave, as alſo the aide of your good Angell, with the Saints you are moſt devoted unto, and if you have laiſure ſay the prayers following. *O Domina mea &c.* O my lady, &c. as in the Primer. The oblation of the 7. Aves, with this Prayer unto your Angel Cuſtos.

O Moſt loving Angel, my Gardian, Tutour, Maiſter, Guide, Governour, and defender, wiſe Counſelour, and my moſt faithfull friend, to whom J am commended by the goodnes of God our ſweet Saviour from the inſtant of my birth unto the laſt period of my life: What reverence do J ow you, knowing that you are preſent with me? And with what devotion ought J to ſerve you in reſpect of the great care you have of me? and what confidence ought J to have, having you at my ſide in all occaſions to defend me. Teach me then, O holy Angel: chaſtiſe me, conſerve,

and conduct me the right and assured way unto the heavenly Jerusalem without permitting me to do any thing in your presence which may be offensive in your sight, and which J dare not undertake before another without shame. J beseech you present unto our Lord my miseries and wants, & obtain me a remedy of his infinit goodnes. Watch when J sleep, and be not wearied when J am tired : stay me when J am ready to fall : raise me up when J am fallen, direct me when I am gon astray : fortify me when I am weak : illuminate me when I am assaulted : check the rage of my suttle enemie, and at the houre of my death defend me from the infernall dragon, that being guided and assisted by thee I may arrive unto the glorious dwelling place, and thou rejoyce in my good, and I in thy glory, & our Lord King of all glory be honored in us world without end. Amen.

These Prayers being ended prepare

your ſelf to Prime according as it is ſet down in the direction for the Divine Office, being carefull to carry your ſelf with all fervour and devotion, obſerving well your thoughts: conſidering that you are not only in the preſence of Almighty God, but alſo exerciſing the office of Angels in ſinging his holy prayſes. Having done this; exerciſe your ſelf as you have been taught untill it ring to Maſſ, and be carefull to obſerve this manner in all other houres. When the *Litanies* are red do not ſit fiddling with your fingers, turning the leaves of your book, or looking about you, but imagin you are a poor beggar full of miſeries, afflictions and neceſſities, and that for your greate unworthines to preſent your ſelf before the divine Majeſty of God, you beg an almes through the interceſſion of his Angels and Saints, conſidering that one of them alone is able to ſtrike down infinit men. Likewiſe you are not only

to pray for your ſelf, but alſo our Benefactours, and our poor Country: wherfore endeavour to read them with great devotion, and when thay are finished make a short examin as you did after Maſſ: and prepare your ſelf to go to *Sext*: In the reading of which, exerciſe your ſelf in the way to Jeruſalem, obſerving the ſame directions, which where ſet down for *Prime*. When Office is ended make your Examin again, and when the ſigne is given read the *Pater noſter* with great devotion and attention for the Benefactours, which being done the ſign will be given to go forth of the Church: then obſerve that modeſty and reverence which you have been taught. At the firſt entrance being in your cell kneel down, and Kiſſ the ground, offering your little work of Obedience of making your bed unto Almighty God, and exerciſe your ſelf in the way to Jeruſalem untill it ring to the Work-houſe, and then take a

From

point therein which is ordained for that time.

From the work-houſe till dinner.

BEing come unto the work-houſe and *Veni Creator*, being ſaid, Prepare your ſelf to read the dirge with all devotion and attention. Conſider in what great neceſſity the ſoules in Purgatory are, what paines they ſuffer. and that if you be diligent in praying for them, you may be a means to releaſe them: Almighty God having perhaps ordained you for that end: but if you be unmindfull and negligent in the performance thereof, they may be detained from his divine preſence through your fault, and alſo he will permit others when you are in the like caſe to forget you, and neglect to aſſiſt you: wherfore endeavour to be very attentive, and devoutly recollected in reading. After the Dirge, the beads are

read, unto which give great attention, and read them with devotion: the reſt of your time in the Workhouſe exerciſe your ſelf in the way to Jeruſalem, carrying your ſelf with all modeſty & ſtillneſs. When, it ringeth to the ſecond Maſs. (*Signum magni Regis eſt*) (Tis a ſigne that a great King is at hand) being come into the Church offer your ſelf unto Almighty God, & make ſome reflexion on your Exerciſe & carriage in the workhouſe. In time of the 2. Maſs Exerciſe your own devotions. When you go to None obſerve the directions which were ſet down for *Prime* exerciſing your ſelf in the way to Jeruſalem. *None* being read make your Examin how you have ſpent your whole forenoon: for better doing of which crave the aſſiſtance of our ſweet ſaviour, begging pardon where you have failed, and make new reſolutions for the performance of what you purpoſed in the morning, and

the exerciſing vertue in all occaſions. After which conſider that it is a punishment due to ſin that you muſt now leave the bread of Angels which is holy meditation and Prayer to feed upon corporall meats: which punishment is due unto the children of Adam: wherfore humbly ſubmit your ſelf unto it, conſidering the great hunger, which the poore ſoules in Purgatory do ſuſtain in being deprived of the preſence of Almightly God, and with hearty compaſſion and great devotion read the *Deprofundis* for them. Going down, with Grace uſe what is appointed in the way to Jeruſalem. When you ſit down at the table you may behold our B. Saviour according to that foreſaid exerciſe, who lived in this world 33. years, and humbly ſubmitted himſelf unto all pennances due unto men for their ſins: wherfore beg grace to uſe this Corporall food, becauſe it is his bleſſed will and give your body its ne-

ceſſities, not uſing therein ſuperfluitie to pleaſe nature or ſenſuality: but ſeaſon your meat in the wounds of our B. Saviour: and drink from the delicious fountain of his ſacred ſide, mingled with the gall and vinegar which he drank for your ſake, Being at dinner give your attention wholy to that which is read at the table. At twelve of the clock exerciſe that which is appointed in the way to Jeruſalem, ſaying. *Chriſtus factus eſt pro nobis obediens:* After which you may return tothat which is read at the table. When you have dined, make ſome little reflexion how you have behaved your ſelf: if you find to have fallen, humbly crave pardon, purpoſing to amend. At the going up, with Grace exerciſe your ſelf in the way to Jeruſalem.

From Dinner untill the Examin at night when Grace is finished read your Pater noſters for your benefactours; When you come to your Cell

you may ſtay there untill it ring to the Work-houſe, employing your ſelf in reading, writing, or keeping your devotion, or doing ſome other thing which you deſire. When the Bell calleth you to work, exerciſe your ſelf there accordiug to the ſame directions, which are ſet down for the forenoon, uſing the Way to Jeruſalem, After your beads are read until it ring to Evenſong. And then leave your work ſaying. *Hoc fignum &c.* And making what haſt you can into the Church, being kneeled down either in your place, or elswhere, make your short Examin; which being done read the little office, if you have not read it before, Keeping your Devotion until it ring up to Evenſong: in the reading of which obſerve well your thoughts, and the manner which was ſet down from *Prime.* The Office being ended prepare your ſelf to Meditation, and afterwads the ſigne being given, make your short

Examin, as it is ſet down in the directions for mentall prayer. When you go forth of the Church, employ your ſelf in the way to Jeruſalem until you go to Collation, where when you have time in conſidering the Myſtery of the washing of the feet give your attention to that which is read at the table. when you have ended Collation, you may read that which you meane to make your Meditation of, if you have not read it before, or do not take that which is read at the table: being-ſure never to omit the matter before Meditation. The beſt time to read it is the quarter before five. When the ſigne is given after Meditation, going up from Collation uſe the way to Jeruſalem, and continue the ſame untill Recollection: then kneeling in your place, make your Examin: Firſt, preſent Your ſelf before Almighty God and give him thanks for all the benefits you have received that day: in particular

eſteeming your ſelf as unworthy of them as any creature on earth, or the ſoules in Hell : as alſo the miſeries both ſpirituall and temporall, from which he hath delivered you, to be as many and as great as are, or might have fallen upon any in the world.

Secondly, begge grace to ſee the offences committed that day acknowledging your unableneſs to do the ſame without his ſpeciall aſſiſtance.

Thirdly: how you have ſpent that day with obedience, and exerciſes you have had, weighing wherein you have failed by omiſſion or commiſſion, in thought, word, or work, towards Almighty God, your ſiſters and your ſelf: how you have exerciſed your interiour powers, your ſences, particularly your ſight, and ſpecially how you have obſerved the ſervices and exerciſes of your Religion, whether you have governed your exteriour with that modeſty, mortification, ſubmiſſion and mildnes, that you are taught.

Fourthly : if you ſee your ſelf to have overcome any imperfection, give thanks unto Almighty God, and where you find to have failed and offended, humbly crave pardon.

Fiftly : purpoſe with his holy grace to be more carefull and watchfull over your ſelf the day following, making ſuch reſolutions as may help you moſt for the overcoming of that vice wherein you find your ſelf that day to have ſinned in.

Then ſay the Prayer following.

I Confeſs unto you, O Lord God Creatour of heaven and earth, all my ſins which ever I have committed even from my infancy untill this preſent houre wittingly or ignorantly, and particularly this day in thought word, or work. To you, O Lord only I confeſs my offences and beg pardon for them as being innumerable : therfore I humbly beſeech thee

to forgive and forget all, whereof thou knoweſt me guilty in all my life paſt, and enkindle in me a fervent amendment with faith, hope, and charity, O mercifull, O pittifull o ſweet JESUS ſonne of the B. Virgin Mary.

Going to your cell make uſe of that which is ordained in the way to Jeruſalem, and during that time you are undreſſing your ſelf, call to mind the ſtrict account, which you are to render unto Almighty God when the day of this life is ended: alſo of the uncertaintie to live untill the next morning, much leſs any longer, reflecting how many miſeries may and wil fall npon thouſands before your upriſing: and alwaies before you go to bed kneeling commend your ſelf to our ſweet ſaviour, and his bleſſed Mother with your good Angell, Kiſſing the ground and the Crucifix. Being laid in bed, think you lay your mouth to the ſacred ſide or feet

of our ſweet Saviour, ſaying the prayer following.

O moſt ſweet JESUS-CHRIST in union of the love which cauſed thee to create for us this corporall reſt, and diſdainedſt not thy ſelf to take the ſame whilſt thou livedſt here on earth: I do make uſe of the ſame to fulfill the neceſſity of my body, that it may be more prompt and ready to ſerve thee. Amen.

Before ſleeping ſay thus.

O Moſt ſweet JESUS let me now reſt upon thy ſacred breaſt, and grant me to fetch my breath out of thy moſt ſacred heart, that thy ſweet ſpirit may flow into my ſoul, vivificate my mind and unſeparably unite me unto thee ſweet JESUS; ſo often as this night I do fetch my breath, ſo many milions of praiſes I beſeech thee receive from me.

Vnto your good Angel ſay,

O Angel of God who art my keeper, illuminate, preſerve, rule, and govern me committed to thy charge by the ſupernall power this night and evermore. Amen.

A direction how to ſay the way to Jeruſalem.

1. AT five a clock when Meditation is ended going to put off your cloake, take the Myſtery wherein our ſaviour took leave of his B. Mother.

2. When it ringeth to Collation, that which is then preſent, his going unto the place where he made his ſupper.

3. When you are at Collation, the washing of the feet.

4. That of the Inſtitution of the moſt B. Sacrement, the which con-

tinue till the' end of *Compline*.

5. Then take our ſaviour's going into the garden with his diſciples.

6 When the B. Sacrement is ſeen, the three prayers which he made in the garden.

7. Going forth of the Church, his betraying.

8. In your cell his being at Annas's, and leave him there untill *Matins*; at which time go with him to Caiphas, and find him there at *Prime*.

9. Under which go with him to Pilate, and from thence to Herod.

10. At *Terce* take the Myſtery of the white garment.

11. At *Sext* the whipping and crowning with thorns, Going forth of the Church, our ſaviour's being ledde and shewed to the people.

12. Making your bed, remember the three ſentences of death which were given againſt him.

13. Going to the Work-houſe his going with his Croſs to be crucified, and

and passing through the golden gate.

14. In the workhouse the three falls: the meeting of our sweet saviour with his holy Mother, Simon Cyrenean, & Veronica.

15. Going forth from the Workhouse, the carrying the Cross up Mount Calvary.

16. Between the two peales to *None*, his sitting naked upon the stone.

17. At *None*, the nailing to the Cross.

18. Going down to Grace, how the Cross was reared up and set in the place where it was to stand.

19. At twelve a clock behold our saviour hanging on high upon the Cross, saying these first words, *Father forgive them for they know not what they do.*

20. From *evensong*, exercise your self in the 7. words: the piercing of our Saviours side: his taking down from the Crosse, and lying in the lap of his Mother, his buriall, and descending into Limbo.

How to apply the ſeaven Words.

1. *FAther forgive them for they know not what they do.* Here pray for all thoſe that are in mortall ſin: for all Heathens, and Hereticks, and beſeech Almighty God to illuminate their hearts, and pardon their offences.

2. *This day thou ſhalt be with me in Paradiſe.* Pray for the happy departure of all faithfull Chriſtians, and releaſement of the ſoules in Purgatorie.

3. *Son behold thy Mother:* and again, *Woman behold thy ſon.* Recommend to our B. Lady your ſelf, your Parents, kinred and Benefactours and the ſtate of the whole church: beſeeching our ſweet Saviour to give her unto us for Patroneſſe, Mother, and Advocate, and graunt us grace to ſerve, honour, and obey her.

4. *I thirſt.* Pray that wee, and all

creatures may continually thirſt after juſtice and the perfect love of God.

5. *My God, my God, why haſt thou forſaken me.* Here pray for the comfort and aſſiſtance of all in temptation or affliction, either ſpirituall or corporall.

6. *It is conſummated.* Beſeech Almighty God that his holy will may be accomplished in you, and all creatures to the perfect praiſe of his moſt holy name.

7. *Father, into thy hands I commend my ſpirit.* Pray that as he recommended his to his heavenly Father, our ſoules may be protected by him in this life by the fruition of his holy grace, and in the next received to that beatitude which by his death and Paſſion he ha's purchaſed, for us.

The 7. Ave's which are to be read for the 7. ſorrowes of our B. Lady ; you may take according to your devotion, or theſe following.

1. THe departure of our ſweet Saviour when he went to make his laſt ſupper.

2. When S. John brought her word of our Saviours being apprehended, and his cruell uſage.

3. When shee mett him bearing his Croſſ.

4. When shee beheld him crucified upon the Croſſ.

5. The cruell piercing of his ſacred ſide.

6. When shee had him dead in her lap.

7. When shee parted from the body of her deare ſon at his buriall.

Conſiderations on the 3. Pater noſters, *and* Aves *which are ſaid at the ſhewing of the B. Sacrament: in honour of the Prayer in the Garden, offering your intention to gain the Pardon.*

1. SAy the firſt *Pater* and *Ave*, in honour of the unſpeakable love with which our ſweet Saviour made oblation of his dolorous agony, craving by the merits of the ſame, that our ſins may be forgiven us, and that we be reconciled to his heavenly Father, and obtain ſtrength and comfort in our temptations and afflictions.

2. The 2. *Pater* and *Ave*, in honour of the entire reſignation with which our B. Saviour offered his Prayer: crave therby grace to conform our ſelves unto the divine will, and attain perfect union with Almighty God.

3. The 3. *Pater* and *Ave*, ſay in ho-

nour of our ſweet Saviours perſeverance in his moſt painfull prayer, beſeeching him that by the merits of the ſame wee may not leave of the good once begun for the repugnance wee feel, or want of conſolation therein, but with love and confidence perſever to the end.

After your Examin at night, you may ſalute our B. Lady with theſe 3. Aves.

1. BY the firſt beſeech her that she will obtain for you pardon of all your ſins, and eſpecially thoſe you have committed that day.

2. That shee will pleaſe to preſent all your works unto her bleſſed ſon, rendring them agreable by her merits in whatſoever is wanting on their part.

3. Recommend your ſelf unto her, and beſeech her that shee will preſerve you from all ſin, deceits, and illuſions of the divell, and particularly from all evills

How to ſay your Pater noſter's *and* Ave's *in thanksgiving unto Almighty God for his benefits either for night or any other time.*

1. THe firſt *Pater* and *Ave* addreſſ to the right hand of our ſweet Redeemer offering to his Eternall Father, the precious blood which iſſued out of his moſt ſacred wound in thanksgiving for the benefit of your Creation and the Creation of all others, as alſo of all things created for mans uſe.

2. The 2. addreſſ unto the ſacred wound of his left hand in thanks giving for the benefit of conſerving you from evils, and the like for others.

3. The 3. addreſſ unto the wound of his right foot in thanksgiving for the benefit of your Redemption, and the like for others.

4. The 4. addreſſ unto the ſacred

wound of his left foot in thanksgiving for the benefit of your vocation, and all others on whom he hath bestowed the like.

5. The 5. addreſſ unto the ſacred wound of his bleſſed heart, for all generall and particular benefits, either ſpirituall or corporall, which with ſo great love he hath beſtowed on you, and all creatures.

An Exerciſe for Maſſ.

First know that Maſſ is a ſacrifice, wherein is offered the very ſame body and blood of our Saviour, that was before offered upon the Croſſ, and was infinitely able to redeeme infinit worlds: and ſith the world is ſufficiently redeemed with one redemption, he gives unto every one ſuch and ſo great, as he hath prepared himſelf to receive: therfore, like as a man that fetcheth water forth of the ſea cannot want for any ſcarcity

that is there, yet he may want by reaſon of the littleneſſ of his veſſell: even ſo no man needeth want grace coming unto this holy ſacrifice if the veſſell of his heart be of ſufficient bigneſſe. Wherfore prepare your ſelf worthily, and beg ſuch grace, devotion, reverence and attention, as the worthines of the ſacrifice following requires.

The Exerciſe.

THe Prieſt ſignifieth God, the Altar the church: and as the Altar is of many ſtones, ſo is the church of God, of many people. Wherfore you muſt not heare Maſſ for your ſelf alone, but for the whole church: for ſince he is a common Lord, he is not delighted with particular ſervice.

A Prayer before Maſſ.

O Good JESUS vouchſafe me the vertue of your holy grace,

and grant J beſeech you that J may purely aſſiſt at this divine ſacrifice of the holy Maſſ to the eternall praiſe of your holy name in memory of all that you have been pleaſed to ſuffer for my ſake, and for all mankind.

When the Prieſt ſaith the Confiteor.

CONſider the offences of our firſt parents with thoſe of the whole world, and in particular thoſe which you have your ſelf committed, and at the *Kyrie eleiſon*, aske moſt humbly pardon for them, and beg grace for amendement.

At Gloria in excelſis.

CONſider how the Angels in heaven rejoyce at the converſion of a ſinner, wherfore beſeech them through the great deſire they have of mans ſalvation to aid and aſſiſt us, and all creatures to obtain the ſame.

At the Epiſtle.

CONſider that this World is a place of Pennance, and be ſorry that ſo few do embrace the ſame, but follow vain pleaſures and delights: and beſeech Almighty God to enlighten their hearts, and offer your ſelf to ſuffer whatſoever it ſhall pleaſe him to lay upon you, begging grace for the ſame.

At the Ghoſpell.

CONſider what pains our Saviour took in this world going from one place to another, preaching and inviting all men to follow his moſt perfect example and doctrine, begging by the merits of his pains and labours, that you may be a true follower thereof.

At the Creed.

THink what a multitude of people were converted by the holy Ghoſpell; and neverthelesſ how many there are which remain in blindnes, and wil not be lightned, for which be heartily ſorry, and beſeech God to convert them, but principally pray for the converſion of England.

At the Offertory.

CONſider the promptitude with which our ſweet Saviour offered himſelf into the hands of his heavenly Father to ſuffer his bitter death and Paſſion for your Redemption, and all mankind. Wherfore offer your ſelf wholly to his divine goodneſſ with your vowes of obedience, Poverty, and Chaſtity, purpoſing from thence forward to be crucified by theſe three nailes to the Croſſ of all mortification.

At the

At the Preface.

CONſider how our ſweet Saviour raiſed Lazarus after he had been dead four daies: and thence you may draw comfort and confidence, that although you find many evil cuſtomes in your ſelf, all hindering you from the true ſervice of God: yet acknowledge that he is able to raiſe and deliver you from them all. Wherfore you muſt purpoſe ſtrongly to reſiſt them according to the grace and ſtrength, which it ſhall pleaſe him to give you.

At Sanctus.

CONſider how the Angels in heaven do continually praiſe Almighty God, and how pleaſing their ſervice is unto him: wherfore pray unto them to obtain for you ſuch fervour of ſpirit in this life that at your death you may be worthy to be aſſiſted by them in heaven.

At the Canon.

CONſider the unſpeakable love of our Saviour in offering himſelf for you in this moſt holy Sacrifice: weighing his Majeſties greatnes and Omnipotency, which is therein contained: and here you may pray for the intention of the whole church, and for all thoſe you are to pray for that day.

A prayer at the Elevation of the moſt B. Hoſt.

ADoro te Domine Ieſu-Chriſte & benedico tibi, qui pro nobis in cruce moriens redemiſti mundum. Ave caro Chriſti immaculata Crucis hoſtia, morte tuâ nos amarâ fac redemptos luce clarâ tecum frui gloriâ. Deus propitius eſto mihi peccatori, Aufer à me quicquid tibi diſplicet. Infunde in me quicquid tibi plàcet. Converte me totum tuum, dulcis Ieſu, Deus meus. Amen.

J adore thee o Lord JESUS-CHRIST, and J bleſſ thee who dying on the Croſſ for us, haſt redeemed the world. Haile holy flesh of CHRIST, immaculate hoſt of the Croſſ, Make us, redeemed by thy bitter death, to enjoy with thee in glory, eternall light. God be mercifull to me a ſinner. Take away from me all that is diſpleaſing to thee. Convert me wholly to thee ſweet JESUS my God. Amen.

A Prayer at the Elevation of the Chalice.

SAnguis tuus Domine Jeſu Chriſte pro nobis effuſus, ſit nobis in remiſſionem omnium peccatorum noſtrorum, negligentiarum, & ignorantiarum noſtrarum: in robur & augmentum fidei, ſpei, charitatis, gratiarum, & virtutum: in cautelam vitæ, in adoptionem gloriæ æternæ in abſolutionem omnium fidelium defunctorum & omnium pro quibus orare tenemur. Amen.

Let thy blood, O Lord JESUS CHRIST, which was shed for us, be a remiſſion of all our ſins, negligences and ignorances, a ſtrengthning and encreaſe of faith, hope, charity, graces, and virtues, a caution to my life, an adoption to eternall glory, an abſolution of all the faithfull departed, and of all for whom we are bound to pray. Amen.

Whilſt the Pater noſter is ſaid.

CONſider who made this Prayer, and joyne your intention with the Prieſt's, who repeateth it for the neceſſities of the whole church.

An Exerciſe for the 5. Pater noſters after the Elevation.

1. FIrſt you make a particular intention to get pardon, and to diſpoſe your ſelf to receive the Bleſſed Sacrament, either corporally or

ſpiritually for the which obſervē this exerciſe.

The firſt *Pater* and *Ave*, addreſſ to the right hand of our B. Saviour beſeeching him that the pretious blood which iſſued out of this his ſacred wound may ſerve you for a bath to wash and purify you from all ſtaines and ſpots of your ſins, and particularly thoſe which you have committed ſince your laſt confeſſion.

The 2. addreſſ to the left hand, beſeeching him that the ſacred blood which iſſued from the ſame may ſerve for a ſpirituall balſome to cure all your infirmities, and ſpirituall ſicknesſes.

The 3. addreſſ unto the wound of his right foot, beſeeching him by his ſacred blood which iſſued forth thereof, that it will pleaſe him to adorn you with the garment of charity, and purity of heart and mind.

The 4. addreſſ to his left foot, beſeeching him that his ſacred blood

which iſſued forth of this wound may lighten the eyes of the ſoule to know his greatnes, feare his juſtice, and love his goodnes.

The 5. addreſſ unto the ſacred blood which iſſued from thence that he will pardon and extinguish all your inordinate deſires and affections and unite your heart to his through perpetuall love and continuall memorie of him.

A Prayer before ſpirituall Communion.

O *Pie Domine Jeſu Chriſte, qui huc propter me veniſti, & te mihi in panem quotidianum, imo in omnem deſiderabilem uſum tribuiſti; vellem te libenter etiam in Sacramento ſuſcipere, ſed heu non audeo, nec poſſum accedere, quia timeo te offendere propter indiſpoſitionem meam inimicam & tamen ſcio quod ſine te vero cibo non poſſum vivere: quare humiliter te rogo ut licèt non ſumam te ſacramen-*

taliter, me tamen reficias & ad me deſcendas ſpiritualiter & velis mihi gratiam impertiri, quam te devotè ſumentes debent ſentire. O bone Jeſu noli me deſpicere, noli me indignam famulam tuam tranſire; ſed digneris ad me venire, mecum manere, & effectus tuos in me operari. Amen.

O moſt pious Lord JESUS CHRIST, who cameſt hither for me, and haſt given thy ſelf to me for my daily bread, yea to every deſirable uſe. J would willingly receive thee even in the Sacrament: but alas J dare not, nor can J approach, becauſe J am afraid to offend thee by reaſon of my indiſpoſition offenſive to thy eye: and yet J know that J cannot live without thee the true food: Wherfore J moſt humbly beſeech thee, that althô J do not receive thee Sacramentally, yet that thou wouldſt refresh me, and come down to me ſpiritually, and impart unto me that grace, which thoſe that receive thee devoutly muſt

feel. O Good JESU deſpiſe me not, and paſſ not by me thy unworthy ſervant, but vouchſafe to come to me, and to remain with me, and work thy effects in me. Amen.

An Exerciſe to be ſaid by word or heart when you Communicate ſpiritually or corporally.

1. WHen the Prieſt ſaith *Domine non ſum dignus*, ſay interiourly at the 1. time. O my God J am not worthy for the multitude of my ſins that the earth should beare me.

2. At the 2. O my God J merit not to lift up my eyes to behold the heavens.

3. At the 3. O my God, J am she who for my iniquities merit no other then hell; but notwithſtanding, O infinit goodnes, leave not to viſit me.

A devout Prayer to be ſaid in time of Communion.

O *Bone* JESU *dilecte mi, chariſſime mi, amor meus, dulcedo cordis mei, vita animæ meæ, O æternum bonum meum, melliflue* JESU, *miſerere mei, uni me tibi intimè ad gloriam nominis tui. Amen.*

O good JESU, my beloved my deareſt, my love, the ſweetneſſ of my heart, the life of my ſoule. O my Eternall good, mellifluous JESU have pitty on me, unite me to thy ſelf moſt intimately, to the glory of thy name. Amen.

Another.

O Light increated, illuminate my darkneſſ, illuminate my underſtãding with a pure knowledge, replenish my memory with holy remembrance and chaſt thoughts, ſet my

will on fire with a holy and enflamed love, quicken my ſoule and make that J may taſt the vertue of your holy preſence, and by the ſame ever remain in me, and let me remain in you. Amen.

A Thanksgiving after you have Communicated ſpiritually or Corporally.

Gratias tibi ago Domine Jesu Christe, *qui me tantis Sacramentis ſpiritualibus refeciſti; indulge Domine obſecro reverentiam, mane mecum per gratiam, & fac me hodie & ſemper tuis obedire mandatis, ut effectus & virtutes hujus Sacramenti ſentiam. Amen.*

J give thee thanks. O Lord Jesu Christ, who haſt refresht me with ſuch great ſpirituall Sacraments: grant me, J beſeech you, reverence; ſtay with me by your grace, and make me this day, & alwayes obedient to your commands, that I may

feel the effects and vertues of this Sacrament. Amen.

When the Prieſt ſayes Agnus Dei.

CONſider how your ſweet ſaviour is the lamb of God who hath offered himſelf for all the ſins of the world, and is now at the right hand of his Father to be the Advocate and Judge of ſinners. Pray him humbly to pardon you your offences, and make you worthy ſpiritually to receive him, which indeavour to do with the Prieſt in the devouteſt manner you can, and with the greateſt affection you are able.

When the Prieſt ſaith the laſt Collect or Prayer.

GIve thanks unto the moſt holy Trinity for having granted you ſo great a benefit as to be preſent and partaker of ſo worthy a Myſtery.

At the laſt Dominus Vobiſcum.

IMagin as if you heard the ſound of the Angels trumpet, wherwith our Lord at the end of the world will call to Judgment, and beſeech him to give you grace to be ready and prepared againſt that day.

When the Prieſt ſaith Ite Miſſa eſt.

COnſider that at the laſt day of Judgment the wicked ſhall be condemned to everlaſting pain and torment, and perpetually deprived of the preſence of Almighty God.

At the laſt Benediction.

COnſider the Benediction which Almighty God will give to all the Elect, and will lead them unto everlaſting reſt: wherfore beſeech him ſo to bleſs you and all creatures both

both in this life and in the next as you and all other may perpetually bleſs his holy Name. Amen.

At the End of Maſs, ſay the Prayer following.

Sweet Jesus I offer unto thee the ſacrifice of this holy Maſs, and of all the Maſſes which shall be ſaid throughout the whole world, by means whereof I beſeech you to give me knowledge of my ſins and miſeries, as alſo to reſtore the ruins and defects of my poor ſoule, and to ſupply my wants and unworthineſs: mortify in me whatſoever is diſpleaſing unto your divine Majeſty and make me one according to your own heart: conform my ſpirit, ſoul, and body to that of your ſacred humanity, and alwayes illuminate and direct me by the ſight of your incomprehenſible Divinitie. *Amen.*

Having ſaid this Prayer under the

Ghoſpell Examin how you have behaved your ſelf in this holy Myſtery, and if you find your ſelf to have failed humbly crave pardon of Almighty God, purpoſing by his holy grace to amend, & be more diligent the next day. DEO GRATIAS.

Certain intentions or Meditations which we ought to have when we Communicate : out of S. Bonav.

1. FIrſt to unite out ſelves more & more to Almighty God.

2. To gain therby ſome vertue or grace.

3. To acknowledge his benefits which we cannot do in any thing which is more pleaſing and agreable to him then by worthily frequenting this holy Sacrament.

4. The deſire of the praiſe of Almighty God, and his goodneſs, the ſame being a Sacrifice of praiſe.

5. To receive the ſpirit of Chriſt

Jeſus, & live in humility, charity, Obedience, Poverty of ſpirit. mortification of body, and contempt of the world, that thy Redeemer may live in thee, who is thy finall end.

6. To renew the memory of the Paſſion of Chriſt Jeſus.

Conſiderations before Communion taken out of the ſame Saint.

1. WEe are to meditate what wee are about to doe; which is to receive Chriſt Jeſus, true God and true man, who died upon the Croſs for us.

2. That we are to receive the Holy of Holies: for which cauſe, it behoveth that we approach thereunto, without ſin; purging our ſelves by true Contrition.

3. Conſider the divine Excellency and our own miſery: how great this Lord is, and how meane the ſervant. Ponder that his goodneſs is much more than our offences, or vertues.

4. Stirr up in your ſelf a moſt fervent deſire to harbour in your heart ſuch a loving Lord: The holy Doctour ſaith it is a very ſtrange thing that man receiving into his ſoule Almighty God in the moſt B. Sacrament, his heart does not even faint, yea even burſt through vehemency of love.

Foure conſiderations of S. Mathildis before Communion.

1. THe great love of God who had remembrance of her from all Eternity.

2. That he created her Knowing how ungratefull shee would be unto his divine Majeſty.

3. That he would dy for her, upon the Croſs, and with his ſacred blood ſatisfy his Eternall Father for her demerits.

4. That for her love he would remain in the holy Sacrament to feed

her with his own bleſſed body and Cleanſe her with his owne ſacred blood.

A Prayer before receiving the B. Sacrament.

O Sweet Jesus I moſt ardently deſire to receive you Sacramentally and ſpiritually: although I know my ſelf to be moſt unworthy you should enter into the houſe of my ſoule; be favorable unto me wretched ſinner, and take from me whatſoeuer is diſpleaſing unto you: prepare in me, and in all hearts a habitation agreable unto your divine Majeſty. Would to God, O my ſweet Saviour Jesu, would to God I were wholy enflamed with an ardent deſire and love of you. Behold I here renounce, and give up to you all things, O ſweet Jesu, O Jesu, my love for ever.

A Prayer after receiving the B. Sacrament.

O Moſt ſweet Lord Jesus Christ, I humbly beſeech thy unſpeakable mercy, that this holy Sacrament of thy pretious body and blood which I unworthy have received, may be to me and to all ſinners a full purgation of all our offences, a ſtrength againſt frailties, a fortreſſ to defend us againſt all perills both of ſoul and body, an entire pardō and eſtabliſhmēt in all grace, an amendement of life, a continuall memoriall of thy ſacred Paſſion, a nourishment againſt all ſpirituall weakneſs and a ſtaff of our Pilgrimage: let it, my ſweet Saviour Jesus, guide us going, reduce us ſtraying, receive us returning again, hold us up ſtumbling, lift us up falling and perſevering bring us to glory. O higheſt God let the reception of this moſt worthy Sacrament ſo alter

the taſt of our hearts, that at no time we feel any ſweetneſs, love, or deſire, or conſolation, admit any delight, eſteem any honour, feare any adverſity, or even live but for thee, and to accomplish thy bleſſed will, which may ever be perfected in us. Amen.

Another Prayer.

O Moſt glorious and ever bleſſed Virgin Mary, O holy Father S. Francis, O holy Mother S. Clare, S. Michaël, Angels, Archangells, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins, Seraphins, and all celeſtiall Spirits, I beſeech you to proſtrate before the face of my God, and beſeech him in favour of his moſt deare ſon, my Saviour and Redeemer CHRIST JESUS, that it will pleaſe him to pardon the unworthines and indevotion wherewith I have received the moſt bleſſed and dreadfull Sacrament, and do

not permit the ſame to cauſe that the ſpirit thereof be not communicated unto me alſo, that by the vertue and efficacy of this holy Communion I may feel the effect of his divine mercy: that I may receive this day a full remiſſion of all my ſins, true light and knowledge of his grace, which is in me: that he reduce and put me in ſuch an eſtate as ſhall be moſt pleaſing unto his divine Majeſty: augment in me faith, hope, charity, obedience, chaſtity and patience, with all other vertues and gifts of the holy Ghoſt, neceſſary to procure the glory of his divine Majeſty, and the ſalvation of my ſoule to the honour and praiſe of his holy name. Amen.

What we ought to do the day we cimmunicate.

WEe muſt be very careful to govern our ſences, eſpecially our tongue; and if it happen we fall by frailty, we

ought preſently to crave pardon and beſeech our ſweet Saviour not therfore to abſent himſelf from us.

2. To render to this bleſſed gueſt all the beſt ſervices we are able, he being infinitely worthy to be ſerved, loved, and adored of all creatures. Wishing above all things his holy honour and pleaſure.

3. Seek ſtill to entertain this bleſſed ſpouſe with holy thoughts and deſires, beſeeching him to give you and all others, whatſoever he knoweth to be needfull for his love and ſervice, beleeving that he is ineſtimably rich. and a moſt liberal giver.

4 Do nothing that day without conſidering firſt whether the thing you do will be pleaſing and agreable unto him, and demand his permiſſion and leave.

4. Make fervent aſpirarions, caſt forth arrowes of divine love towards that moſt amiable and ſweet Lord with a vehement deſire of loving him

infinitely, and be wholy transformed into him by conformity of will. Deo gratias.

A Prayer before Confeßion.

O Souverain Creatour of heaven and earth, and of all things which in them are: I worm and miſerable wretch have offended your divine Majeſty, I wonder at my folly, deteſt my ingratitude, and lament my offences, craving through the merits of the bitter Paſſion and death of your onely begotten ſon, and the infinite love, with which he did both offer and ſuffer them for my ſake, and for the whole world: grant unto me and all ſinners true knowledge and perfect contrition of our ſins and offences with entire remiſſion of them all, looſe us from the chaines of our imperfections, and heale the wounds of our ſoules: grant us ever to be purged and refreshed in the fountain of his holy wounds. Amen.

A Prayer after Confeſsion.

O Good JESUS let this my Confeſſion be gratefull and acceptable unto you by the merits of your admirable life and painfull death, with all the labours, anguiſhes, and ſorrowes, which you ſuffered for mankind, together with thoſe of your B. Mother, and all your holy Saints ſupplying whatſoever is wanting in me, either now or any other time, through want of true contrition, entire confeſſion, or full ſatisfaction: beſeeching they may alſo be unto me light, direction and ſtrength in all my wayes unto the perfect poſſeſſion of you my ſweet JESU in eternall glory Amen.

Directions how to ſay the Divine Office with due devotion and attention.

WHat care we ought to have in ſaying the divine Office accor-

ding to the examples of the holy men, is witten in the 27. Chaptet of Paralipomenon, *Deſpiſe not your ſelf, our Lord hath choſen you to ſtand before him and adore him.* Wherfore ſince God hath choſen man to ſo high a preferment, it is very requiſit we ſhould know how, and in what manner humble ſervice doth conſiſt. The holy man Gerſon affirmeth that in ſaying your Mattins and other houres, carefully and ſtudiouſly, leaſurely and diſtinctly, conſiſteth the greateſt exerciſe of a Religious man, and is ſo fit for him as nothing more. S. Benedict doth call this the worke of our Lord, eſpecially becauſe it is the chiefeſt office that any man can perform gratefull to the divine Majeſty. S. Jerome doth affirm that to offer up Hymns, Pſalmes, and ſpirituall prayers, and to shed teares for our own offences, and thoſe of our neighbour, is to reconcile the people to God, and to pacify our Lord with his flock:

all

all which things are to be accompliſhed in the divine office. Wherfore we ought very diligently to apply our whole ſtudy, and inward powers to the due execution thereof: leaſt perhaps that dreadfull ſentence pronounced by the Prophet Jeremy c. 48. v. 10. fall upon us, *Maledictus qui facit opus Domini fraudulenter.* Accurſed be he who do's our lords worke negligently.

Three ſorts of preparation for ſaying the Divine Offices.

THe firſt of living well, which is to be exerciſed in doing all pious works, to reſtrain our ſelves from all vanities, and daily to keep our hearts free and pure from all things that may in the leaſt ſort ſoyle them, alwaies directing our thoughts and works whatſoever unto Almighty God and his honour.

The 2. is, that before we begin

the Divine Office, we be carefull to recollect our ſpirits, excluding all forrain thoughts, or whatſoever may give us diſtraction in our Divine Office, conſidering ſeriouſly what wee are going about. It behoveth us alſo diligently to weigh theſe things following.

That we come
- To worship God.
- To thank God.
- To intreate God.

Firſt we come to *worship God* in three perſons and one eſſence with the worship of *Latria* which is due to God alone, for the benefit of juſtification, that is the Incarnation of his only ſon, our B. Saviour his life, death, Reſurrection, and Aſcenſion; which Myſteries we ought carefully to conſider, and ponder with great devotion and reverence.

2. We come to *thank God* in prayſing him for the great benefits which we have received and do momentarily

receive, and hope to receive hereafter. Therfore it is requisit that we behold an renew the same every houre and moment of our life : but especially when we are so particularly employed in a worke that hath so great relation and adherence thereunto.

3. We go to *intreat God*, in beseeching his most immeasurable clemency for our own necessities and those of the whole Church ; but to bring all these particulars with more facility to our mind it will assist us much, attentively to think that nothing is more necessary or profitable for us then God.

The 3. Preparation is a zealous prayer, which we must make to the end we may worthily finish the task of our devotions, and in imitation of the three Kings offer to his divine goodnes the *gold* of devotion, the *frankincense* of attention, and the *Myrrhe* of constant perseverance.

Being to begin the Office you may

ſay. I adore thee O Chriſt, and bleſs thee O Lord, for by thy Croſs and Paſſion thou haſt redeemed the world. Thou art my God, and I will exalt thee; To thee be praiſe. To thee be glory. To thee be thãks giving forever. May all creatures worthily worship thee; praiſe, glorify, and adore the moſt high and undivided Trinity, and the humanity of my bleſſed Lord Jeſus, who in time paſt was converſant with men upon earth, and now ſits at the right hand of his Eternall Father: I beſeech the Holy Virgin with the holy Angels and Saints, and thoſe whoſe feaſts are celebrated this day throughout the whole Church, that they will all help me with their aid and furtherance, to the end I may finish this my office worthily to the true praiſe of Almighty God, and the profit of my ſoule. Amen.

For the Prayer before the leſſer Houres take either REX CHRISTE &c. *or the Prayer following.*

O Good Jeſu I deſire for the love and honour which I owe unto you, humbly to obey you, faithfully to ſerve you, and purely to love you, in union of that moſt perfect attention, which you being here on Earth prayed and praiſed your heavenly Father. Help me Lord Jeſu with your holy grace, for being left by you, I ſhall be able to do nothing. Amen.

Devout Meditations at Gloria Patri.

GLory be to the Father, who when I was not, hath created me.

Glory be to the ſon, who when I was loſt hath redeemed me.

Glory be to the Holy Choſt, who hath ſanctified me, and the elect of God.

Here enſue certain holy Meditations of the 7. Effuſions, diſtributed for the Canonical Houres.

At Matins.

CONſider with devotion, and yield manifold thanks to our B. Saviour for the effuſion of his pretious blood, and ſufferings in his Circumciſion, offering the dolours and pains of the ſaid effuſion to God the Father for all thoſe that are in ſtate of mortall ſin, that it would pleaſe his divine goodnes to give them a perfect knowledge of their offences with contrition, confeſſion, ſatisfaction and amendment.

At Laudes.

PONder and give thanks for the dolorousneſſ, pain and effuſion of blood, which our Saviour CHRIST

JESUS endured in the garden a little before he was apprehended and taken, where with great pain and agony he ſweat blood and water: offering this ſpiritually unto God the Father for thoſe that are in the ſtate of grace, favour and loue of God, and his holy name, that it would pleaſe him to conſerve them in that ſtate and purity.

At Prime.

YIeld many thanks for the pain and effuſion of blood, which our B. Saviour CHRIST JESUS ſuffered in his flagellation, offering it up unto God the Father, for all thoſe that are in any affliction or tribulation, be it ſpirituall or corporall, beſeeching his divine Majeſty to conſerve each one of them, as he knoweth to be moſt to his honour, and the health of their ſoules.

At Tierce.

IN devout contemplation give Many thanks unto God our ſweet Saviour CHRIST JESUS for the effuſion of his moſt precious blood which he endured in his crowning with thorns: offering it to God the Father for our parents, kinred and benefactours, and all for whom wee are any wayes obliged to pray: beſeeching him to give them his holy grace to live in his true love and feare, and at their death to poſſeſs everlaſting life.

At Sext.

YIeld manyfold thanks unto our B. Saviour JESUS for the paines and effuſion of his pretious blood, which iſſued forth of his hands and feet, being nailed on the Croſſ; offering it to God the Father for the ſtate of our holy Mother the Church,

that the Popes holines, and all Eccleſiaſticall Powers my be exalted, to the increaſe of his honour, and have grace ſtrength and ability, well to diſcharge what is committed to them therein.

At None.

GIve manifold thanks unto our B. Saviour for the effuſion and shedding of his ſacred blood when nayled to the Croſs his moſt holy ſide was pierced with a launce; offering it to God the Father for the Converſion of all Hereticks: particularly for England, that it would pleaſe him to enlighten them with his holy, grace to know aud embrace the truth, that they with all others may in union and perfect charity, love, praiſe and magnify him everlaſtingly.

At Evenſong.

CAll to mind the dolorous Myſtery of our B. Saviours taking

from the Croſs and lying in the lapp of his Mother, offering it to God the Father for all religious perſons who are eſpecially dedicated unto his holy ſervice, beſeeching his divine goodnes to give each one of them grace perfectly to perform his holy will even unto death, & to live vertuouſly in the obſervance of their inſtitutes, and perſever therein untill the end.

At Compline.

CONſider how our B. Saviour being dead and his holy body takē down from the Croſs, it was by our B. Lady, S. Mary Magdalen and other holy perſons laid in the ſepulcher whileſt his glorius ſoul deſcended into *Limbo*, where he delivered the juſt: all which with devotion wee may preſent unto God the Father for the comfort and releaſement of the ſoules detained for the purging of their ſins in *Purgatory*, beſeeching him mercifully

Pass Under all things by Humility
Pass by all things by Insencibility
Pass through all things by Generosity
Pass over all things by an Elleuation
of your Harts to God

Finis

Laus Deo

Nothing my Soule shalt thou refuse
Nor nothing shalt thou aske
Lett God doe with thee what hee will
Cleave thou still to him fast

Deare Sr Mary Barnard please to
offer one groat through for y^r poore S^r

to receive them unto his happy reſt, that they may eternally praiſe him. Amen.

A Prayer after the Divine Office.

O Good JESUS be propitious unto me a miſerable ſinner : unto thy goodnes do I commend this my office moſt coldly and diſtractedly accomplished, beſeeching that through your merits it may be amended and perfected. Unto you good Jeſu I offer it for the good of the whole church, and the ſalvation of my ſoule, in union of that moſt perfect attention, with which here on earth you did pray unto your heavenly Father; Anſwer I beſeech you, and Satisfy for me. Amen.

A Direction for Mentall Prayer.

THoſe who deſire to increaſe and go forward in a ſpirituall life,

let them go that certain way, which is the interiour and mutuall communication with Almighty God, performed in this holy Exercise. Because in Prayer vertues are received, obtained, and augmented. *Prayer*, as the holy Apostle S. James saith, *availeth much*, ascendeth to heaven before the tribunall seat of Almighty God, and bringeth unto men every good and perfect gift; causeth such a league and union betwixt God and them, as it maketh their soules apt to receive infinite grace from his divine Majesty. Daniel by Prayer converted the fierceness of Lions into the meekness of Lambs. Prayer made the fire loose its force, being not able to burn the three children in the midst of the flaming furnace. Prayer likewise stayed the course and altered the uniform motions of the heavens, giving power to the voyce of man to stop and detain the sun for as many howers as was necessary for the obtaining the victo-

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ry againſt his enemies. Jacob through the vertue and efficacy of Prayer prevailed againſt the Angell. Yea Prayer tyed the hands and infinit power, (if we may ſo ſay) of the Lord of Angels : for by the Prayer of Moyſes Almighty God ſeemed to be as it were diſabled to chaſtize the people, when he ſaid unto this faithfull ſervant of his. *Suffer me that my fury may be angry againſt them* : as if he should have ſaid : *Detain me not with thy Prayers.* Prayer finally obtaineth pardon for whatſoever offences : the Publican getteth remiſſion of his ſins, and the Prodigall child pardon, and returns again into favour by Prayer. Therfore it being ſo profitable and neceſſary for a ſpirituall life, obtaining by the vertue thereof whatſoever it will in heaven or Earth ? it is requiſit that all Religious perſons, ſpend as much time as their ſtate and leiſure will permit them in this kind of Prayer : which rather conſiſteth in

the actions of the will then the long discourse or speculation of the understanding, sensible gifts, or consolations: for that is not in our own hands. The fruit of Prayer is, that we raise from the same, *humility*, *patience*, *obedience*, *indifference &c.* This is alwaies in our power, (the grace of God presupposed.) To the end that Prayer be performed with Recollection and attention, it is necessary that we do not take it in hand as a thing of small moment, not rashly, but advisedly; not with a slow and dull heart, but with a lively attention, and undaunted courage: for otherwise we may incurre the curse of the Prophet Jeremy, who saith, *Cursed is he that doth the worke of our Lord negligently.* Neither is so great attention and force to be used as therby to weary and break our heads, and hinder our health: for so, insteed of pleasant and sweet milk we should *wring forth blood*, (as the wisdom

of God ſignifieth in Proverbs) cauſe a feare and horrour to undertake this holy Exerciſe. wherfore to avoid theſe extreams, Moderation is to be uſed in ſuch ſort, as by over much ſtriving therein we hurt not our ſelves, as was aforeſaid, nor through too much careleſneſs let our mind be carried away with unprofitable matters. Let not wandring thoughts trouble you, but put them away ſweetly: for you merit more by patient reſiſtance then in having great comfort and conſolation. Humble and accuſe your ſelf in the ſight of God, that you cannot be ſo long in his preſence without ſo many earthly cogitations: beſeeching our B. Lady, your holy Angel, and all others with the Saints to pray for you and ſupply your wants in due praiſe and love of his divine Majeſty. For ſcruples and temptations, which happen in Prayer, the firſt remedy, is not to hearken, or give eare unto them.

An Instruction for mentall Prayer to which are required 5. Conditions. To wit.

1. *Preparation.* 2. *Meditation.* 3. *Preambles.* 4. *Colloquie.* 5. *Recollection.*

1. PReparation hath 4. conditions. which is universall to all piety, Purity of heart and calmnes of passions, and affections, and Recollection both of senses and fancies: but aboves all things, that the intention be pure, and that you undertake this vertuous Exercise sincerely for the love of God to please him, and reform your life and manners according to his most blessed will and not for hopes of consolations or divine lights; which were an intention proper to hirelings, and not fit for his children, nor gratefull to our heavenly Father, who desires above all things a pure intention

2. The 2. is Reading, which you may accuſtome in this manner: read thoſe points you intend to make your Meditation upon after evẽſong, before or about dinner: and that which you purpoſe to meditate on after Mattins the night before. Ruminate the matter divers times before you meditate, moving your ſelf to taſt and feel thoſe good motions and affections, which you think the matter will yield you to draw forth. For if in an affaire of importance which we handle with earthly creatures, we ſeriouſly think and conſider thereof before: how much more ought we to do it in this ſo ſpirituall an Exerciſe and the greateſt which can poſſibly be undertaken, being we are therein to treat with Almighty God about the good and ſalvation of our ſoule.

The 3. condition, is the Preſence of God, Coming to the place where you purpoſe to meditate conſider the preſence of Almighty God comparing

his greatneſſ and goodneſſ, with your own baſenes and vileneſſ and imagining our ſweet Saviour calleth you to shew you what he hath done, ſaid and ſuffered for you. Or conſider your ſelf a beggar, ſick, and guilty, to crave of your benefactour an almes, of your Phyſitian health, and of your Judge pardon; beſeeching your good Angel, and ſome of your Patrons to accompany and aſſiſt you therein.

4. The 4. and laſt condition of preparation. is the Prayer preparatory, wherein you crave grace affectuouſly in generall to perform your Meditation to Gods honour and glory, and the good of your own ſoule, remembring that ſentence. *Omnis noſtra ſufficientia à Deo eſt.* All our ſufficiency is from God: beſeeching your heavenly Father who is a ſea of mercies to rain down by his power plenty of pious thoughts to poſſeſs your memory: God the ſon the true light and wiſdom to illuminate and inſtruct

your Underſtanding whith heavenly knowledge; God the Holy Ghoſt, who is an infinit burning fire of charity, to enflame your will with pious affections.

The 2. Condition of Mentall Prayer is Preambles, which are for the moſt part three.

1. THe fitſt whereof is a repetition to your ſelf as you would to another, of the matter, ſentence, or verſe, of which you are to meditate.

2. The 2. if the matter be Hiſtoricall, is to repreſent unto your ſelf the place and perſons preſent. As for example: Meditating ſome Myſtery of Chriſt, put before your eyes ſome mountain, citty, or deſert, fitting the place to the Miſtery or ſentence, which you are to conſider. If what you purpoſe to meditate be ſpirituall matter, void of ſuch ſimilitude, abſtain from the 2. Preamble according-

ly. If of Hell: think of the length, breadth, and depth of that horrid place, with all things that may give horrour unto man. If of Heaven: repreſent the ſpecious pleaſantneſſ of that Celeſtial Country. If on death: your ſelf lying on your death bed, or laid in your grave. If on Judgement: our ſweet Saviour ſitting on his Judgment ſeat. If on ſin: your ſoule to be held priſoner in your body, fettered with chaines of diſordered paſſions, and clogged with the burden of the flesh. But if the ſentence of your Meditation be ſuch, as cannot make theſe nor the former ſimilitudes: call to mind who ſpoke or did it, in what manner, ſort, or with what intention: reciting that ſentence two or three times unto your ſelf: which manner you muſt alſo accuſtome in all ſorts of Meditations, expecting what it ſhall pleaſe God to teach you: therfore ſaying: *Speak Lord thy ſervant heareth.*

3. The 3. Preamble, or petition is

briefly to crave light and knowledge of the Myſtery you meditate on, and grace to ſtirr up in your ſelf ſuch particular good affections of this or that vertue as you ſhall ſee the matter is moſt apt to miniſter occaſion, for your ſpirituall profit.

The 3. Condition of mentall Prayer, is Meditation, which conſiſteth in the three powers of the ſoule.

1. FIrſt: let the memory remember to call to mind the preſence of Almighty God, before whom you are to chuſe the matter whereon you are to meditate, in what manner you are to do it, and wherfore.

2. Secondly: the Underſtanding muſt diſcourſe of the matter, whether, it be of ſome perſon, as of our Saviour: ſome words of holy ſcripture, ſome actions, as of the Paſſion of CHRIST JESUS, or the ſuffering of his Saints: the verity, cauſe, properties,

effects, conveniences, and circumſtances, as, WHO, WHAT, WHY, WHERE, WHEN, BY WHAT MEANS: And this is not to be done ſlightly, but very ſeriouſly, ſo as they may move the will, pondering and as it were ſhewing them again.

3. Thirdly: the will muſt ſtirr up in it ſelf theſe affections, and make ſuch good purpoſes as the ſubject doth require, and the underſtanding hath before approved for good: ſeeking to perform towards God: 1. The affections of praiſe of his holy name. 2. Love of his goodneſs. 3. Confidence in his mercy. 4. Faith in his verity. 5. Feare of his juſtice. 6. Gratitude for his benefits. Towards your ſelf, affections of love or hatred, deſire or disdain, joy or ſorrow, converſion, or averſion. feare or hope, diſlike or purſuit of the matter which you have diſcovered: and in theſe of the will you muſt incite and ſtay your ſelf in every point of your meditation.

How to proceed with fruit in every point of your Meditation.

FIrſt the memory is to preſent the matter unto the underſtanding, as is above ſaid, and that is to conſider the perſons, actions, and circumſtances as is ſet down: and when by diſcourſe and particular view of the matter, you ſhall ſufficiently underſtand any ſpeciall point to move affections: as to diſcover Gods goodneſs, love, or any benefit, done towards us by him, example of vertue, or diffformity of vice, then ſtay that diſcourſe, and ſeek to ſtirr up ſuch good affections, as the matter will moſt aptly afford. As for example; when by diſcourſe you have found the goodneſs of God, or ſome great benefit of him to us; then ſtay, love, view, and admire him for the greatnes thereof: inciting your ſelf to have a perpetuall memory and ack-

nowledgment of them, drawing ſomthing for your inſtruction and encouragement to his moſt perfect ſervice and your own progreſſ in vertue. This is a great part of the fruit, which you are to reap of Meditation, the which you muſt perfect by colloquy and Prayer.

Helps, if the will do's not yield unto thoſe affections which you deſire.

REflect with your ſelf what affections ſuch conſiderations ought to move in you towards God, whoſe love, goodnes, and benefits you ſee to be ſo great, and you have deſerved ſo little: the which conſideration ought to produce in you exceeding great love, praiſe, gratitude, obedience, confidence &c. Then come to your will again, and ſee whether it will yield to thoſe affections. If it do not, then labour to move it either by ſuch perſuaſions as you

you would give to another, whom you desire to incite to the same affections: Or else, reprove your dulness; or ask your self the question *why you should not yeld thereunto*: seeing that you can remember your self and others to be exceedingly moved unto such affections towards creatures for less motives. And again say. *Why should not I feel the like to my Creator, or at least yeld with my will to desire it, and purpose the same?* Then have recourse to Prayer and say. O my God, I will purpose &c. I desire you to assist me with your grace: confessing your misery and unworthines, beseeching him to be your help. And somtimes say those words of Jacob: *I will not leave thee O Lord untill thou giveſt me thy blessing:* or those of the Cananean woman. *Yes Lord I am a dog, yet doggs eate, the crums which fall from their Maisters table:* or other such like. And thus, having at least by some meanes or other stirred up the foresaid

affections, though not ſo fervently as we deſire, perſever in exerciſing the will, drawing forth ſomthing for your profit. This example, in due proportion may ſerve to teach you how to proceed upon any other matter: as when you have by diſcourſe diſcovered any vertue or vice in ſome *word*, *deed* or *thought*, or ſome perſon who is preſented in the Meditation: firſt by ſtaying or pondering, or ſometimes admiring how worthy a thing that vertue is, in that perſon, and how foule the vice: the fruit and the loſſe and shame of the other. Then proced as you will to move and ſtirr up the affection you ſeek; never contenting your ſelf with generall affections, be they never ſo fervent, nor ſpend to much time in them, but make ſome particular reſolutions, of which you ſtand in moſt need for the advancement and correction of your life, which having ſtirred up, confirmed, and reſolved to practice, conclude al-

waies the part, and much of the whole Meditation with devout colloquies or ſpeaches of heart unto Almighty God.

The 4. Condition of Prayer, or Colloquy to be ſaid at the end of Meditation or part of them during the ſame.

1. THe firſt is to give God thanks for the holy affections, reſolutions, and purpoſes, which he hath inſpired into you, as alſo for his goodnes and mercy which you have diſcovered in the diſcourſe of your Meditation.

2. Secondly, by way of oblation, wherein you preſent unto God the ſelf ſame goodnes and mercy of his, you have taſted in Meditation together with the death, Paſſion, vertues and merits of his holy ſon our Redeemer, and conſequently with all the affections and reſolutions which

by his holy grace you made in your Meditation.

3. Thirdly by Petition or Obſecration, which you demand of God, and earneſtly conjure him, as it were through the death and Paſſion of our ſweet Saviour; the merits of the glorious Virgin Mary, the interceſſion of your good Angel, and all the holy Saints to bleſs your affections and reſolutions, which to his honour and glory you have made, to the end you may faithfully put them in execution, and for making your ſelf more capable of his grace, crave pardon for your ſins and offences committed againſt his divine Majeſty, with remedy of ſome vice and augmentation of ſome vertue, offering your ſelf wholy unto his holy ſervice with a firme purpoſe to avoid whatſoevermay offend him.

4. Fourthly; beſides theſe particular petitions which appertain unto your ſelf, it is very good to make a

generall ſuite for all both living and dead, but eſpecially for thoſe who have moſt need. and to whom you are moſt obliged, and particularly for the ſoules in Purgatory.

The 5. Condition of Mentall Prayer is Recollection.

FIrſt, your Meditation being ended, it is very profitable to ponder well and conſider how it ſucceeded; whether you followed the method that was taught, in the preparation, Preamble, Meditation and all the reſt, and what point moved you moſt, and how you have exerciſed your ſelf therein, craving pardon for your defects, and giving Almighty God thanks for what was well, reſolving to follow what you ſee to be profitable unto you, and avoid the contrary.

2. You muſt have a particular care to conforme your ſelf unto thoſe good motions, which Almighty God ſhall

give you in Prayer : for, ſo to do, is a moſt ſpeciall means to obtain the increaſe of grace : for the contrary would be an ingratitude and contempt of Gods graces, which deſerveth not to have the like hereafter : a principall help for the ſame is to have care to remember them : and for that end it is good at Maſs, and the Divine Office to renew and offer them to Almighty God, and divers times in the day to do the like.

3. Thirdly and laſtly, if at any time it happen that through ill diſpoſition, want of due Preparation, or yielding to temptation, your Meditation doth not ſucced; be not diſmayed or diſcouraged, but humbling your ſelf in Gods ſight, acknowledge your imperfections and negligences, crave pardon of his divine Majeſty, purpoſing by his holy grace to be more carefull and diligent the next time : for the obtaining of which, have confidence in his divine goodnes,

and thank him that he hath vouchſafed to permitt you the favour to be ſo long in his preſence. And if it were to have the leaſt good affection in all the time of your meditation, or but a remembrance of Almighty God, think not the time loſt, and labour fruitleſs, but rather if you wil make uſe of that little you have by often remembring it, doubt not but that little ſpark by laying wood to it, and often blowing the coales will turn to a great fire of the love of God.

An advice how to overcome ſome difficulties that fall out in Meditation.

THe firſt is when you find your ſelf without guſt of devotion, and ſo dry that Meditation will not only ſeem to be cumberſom unto you, but alſo time loſt. To overcome this difficulty: you muſt underſtand, that aridity and drineſs may come ſomtimes out of your own fault; as when

you uſed not that diligence you ought either in meditation, or in preparing your ſelf, by foreſeeing what you are to meditate on, according as hath been ſaid, whereof it cometh, that you do it with negligence, & dryly: and Almyghty God in punishment thereof doth worthily deprive you of the conſolation and taſt of Meditation. The remedy to rid your ſelf of this punishment, is to take away the cauſe. At other times this aridity cometh without fault; and we muſt not therfore leave Meditation: for as a time of conſolation doth pleaſe you, when our Lord like the ſun in the ſpring cometh neare ro you, and mak's you have guſt in meditation: ſo you muſt not be diſpleaſed or leave your Exerciſe, when the ſelf ſame ſaviour as the ſun in winter doth go from you, which he alſo doth for your good, that you may plant roots of humility, exerciſe patience and reſignation, knowing that when he

goeth from you, you remain dry without devotion, having confidence that God will accept of your Meditation and endeavours, and ſend you conſolation when he thinketh moſt fitting; and perſevering with courage and hope, remember the words of Tobias. *Qui poſt tempeſtatem, tranquillum facit. Who after a ſtorme mak's a calme.* As alſo that of Job. If *we have received good things, why ſhould not we beare with the bad.* It may be alſo that Almighty God ſuffereth you to be dry in Prayer, to try with what intention you come to ſo holy an Exerciſe: proving whether you be his ſouldier for payment, expecting he ſhould reward you with guſt and devotion: or elſe to make you know that your taſt and comfort in meditation is his gift, which he beſtoweth on whom, and when he will, that by this means you diſpoſe your ſelf to ask humbly of him, and with confidence expect what you aske. When-

ſoever you pray to pleaſe God therby as you ought to do ; you may ſay: I did not begin my meditation to feel guſt or devotion , but for the love of God , my ſweet ſaviour JESUS , & for his love I will continue it.

Another difficulty is, that the divell will repreſent Meditation unto you, as very hard and difficult, ſo to make you differr it , and afterwards wholy forſake it. But if you have a true deſire to do a thing acceptable to your Creatour, either Meditation will not ſeem ſo tedious or you will hold all well employed for is love. How many courtiers do you ſee going a hundred times a yeare unto the Princes chamber without hopes of once ſpeaking unto him , onely to be ſeen by him , that he may take notice how they endeavour to shew their duty unto him : ſo muſt you come to the Exerciſes of Prayer, which is as it were Gods Chamber of Preſence purely and meerly to do your duty and teſti-

fy your fidelity. And if it pleaſe him not to ſpeak to you, no otherwiſe then if he ſaw you not, or if you were not in his preſence, you muſt not for all that go away diſcontented, or diſcomforted, but continue ſtill with patience and a devout behaviour in the preſence of his ſoverain goodnes: and without doubt your ſervice will be acceptable to him, and at laſt he will take notice of your conſtancy and diligence.

Colloquies or ſpeeches, part in Meditation and part in Prayer; Praiſing Almighty Gods Excellency, goodneſs, holineſs, worthineſs &c.

TO THE SOULE.

EXhorting it to ſome vertuous action: ſomtimes reprehending her vices and faults, little zeal, imperfections &c.

PURPOSES.

Purpoſing to Gods honour, Obedience, Humility, Reſignation, Mortification &c.

AFFECTIONS.

More affections towards God, increaſe of his honour, augmentation of the Church, &c.

SUPPLICATION.

Make ſupplication unto God, as a ſon does to his father, a beggar to his benefactour, a ſick man to his Phyſitian, a ſchollar to his Maſter, and a ſpouſe to her bridegroome.

TO OUR B. LADY.

Alleadging that shee is our mother, Miſtris, Queen and Advocate, and therfore

therefore ought and doth love us, defend, protect, and pray for us.

TO OUR GOOD ANGEL.

Alleaging his office, charge, and power to help us : his honour to defend us.

TO THE SAINTS.

Eſpecially thoſe to whom you are moſt devoted, alleadging their affinity to our nature, their tryalls of our neceſſities, their ſecurity in glory, and their ability and willingnes to help us.

CAUSES OF DISTRACTIONS.

1. Firſt from the Divell who doth ſtill endeavour to hinder us from the fruit of Prayer.

2. It proceedeth from our own imagination which is free, untamed, and ill governed.

3. From ſome affections unmorti-

fied, which draw our thoughts after them, for *where the treaſure is, there is the heart.*

4. From cares which ſting, and divide the heart into a thouſand parts.

5. From coldnes in enforcing our ſelves to this ſo noble an Exerciſe.

6. From ignorance, not knowing how to diſcourſe or meditate, or ſearche into hidden verities, and ponder them in ſuch ſort as may move the will and ſtirr up affections of devotion. This ignorance by the grace of God will be remedied by this form, and method following.

The meanes to reſiſt diſtractions of heart and tediouſnes of ſpirit, are principally foure

1. FIrſt, profound humility, acknowledging our weakneſs and miſery; being ashamed to ſtand before God with ſuch diſtractions, accuſing our ſelves of our offences both paſt and preſent.

2. The ſecond, fortitude of mind, reſolving not to admit any diſtraction, although it adminiſter matter of content, or ſeem of much importance; for nothing behoveth us ſo much as to tend to Prayer and to God, before whom we are. Wherfore if a thouſand times we should be diverted, we muſt turn again as many times more, without looſing courage.

3. The third remedy, Prayer it ſelf: beſeeching our ſaviour to recollect our thoughts and wandring affections, that wee may uſe attention and devotion: craving the help and interceſſion of his glorious Mother with the holy Angels and Saints, who are willing to aſſiſt all thoſe that pray: ſaying ſomtimes with David. *My heart hath forſoken me, may it pleaſe you Lord to deliver me from the violence which I ſuffer, and have reſpect to help.* Other times with the Prophet: *My ſoule is as earth without water.* Again: with the blind

man in the Ghoſpell. *O ſon of David have mercy on me.* Or with the Pſalmiſt. *Depart from me o yee malignants, and I will ſearch the commandements of my God.*

4. The fourth is Confidence in Almighty God: perſuading our ſelves, that being he commandeth us to pray, he will give us grace wherby we may reſiſt the divell, bridle our imaginations, reſtrain our paſſions, moderate our cares, caſt from us our coldneſs: But with this confidence wee muſt adjoyne diligence, as Caſſian ſaith, removing before Prayer whatſoever you think may diſtract you therein: imitating in this the ſubtility of our adverſary; who as S. Nilus Abbot ſaith, *ordaineth all his temptations, wherwith he tempteth ſpirituall perſons, to hinder them from Prayer & the fruit thereof: tempting them with impatience to diſquiet them, curioſity to diſtract them, multitude of buſines to diſturbe them, pride and ingratitude to*

make them barren and dry &c. By this we may learn to be no leſs provident and carefull of our good than the divell is of our harm, ever governing our ſelves in ſuch ſort as may moſt forward our Prayer, remembring the words of our ſweet ſaviour in S. Luke. *It behoveth us alwaies to pray, and never to be weary.*

The chiefeſt effects of Prayer.

ARe particular lights, affections, and reſolutions. And whatſoever elſe is needfull for a large Examin after Meditation, is ſet down in the end of the book of the practice of Meditation.

1. Conſolation is an inward motion unto the more perfect love of God, and withdraweth our affections from all earthly creatures.

2. Teares, ſpringing of love or ſorrow, rightly ordained to the honour of God.

3. Increaſe of hope and Charity.

4. Joy and devotion, which incites the ſoul unto greater perfection.

5. Illuminations of the underſtanding, wherby it underſtandeth ſome things anew or better, and more perfectly than before.

1. Deſolation is that which vaileth the eyes of the ſoul, that it may not behold that which appertaineth to the glory of God, and the perfection of the ſoule.

2. That which troubleth, and moveth us to earthly and outward things.

3. That which draweth us to the diſtruſt of obtaining perfection, or what may help us.

4. That which driveth away Hope and charity.

5. That which bringeth the ſoule to a certain tepidity, heavines, and tedionſnes of mind.

S. Bernard ſpeaking of the devout Meditation upon the Paſſion of our Lord and Saviour Jeſus Chriſt, ſaith

thus. *If thou deſireſt perfectly to be purified from all thy ſins and vices, if thou would'ſt be nobly enriched with vertues, illuminated in holy Scripture: if thou would'ſt glorioufly triumph over thy enemies: if abundantly be confortted in adverſities; if often, to have compunction and shed teares of devotion: if to obtain the burning fervour of ſpirit in Meditation: if to be replenished with ſpirituall joy, if to perſever in well doing, if in the end well and bleſſedly to dy, and reigne in heaven eternally: and finally to be beloved and crowned by our Saviour Jeſus, everlaſtingly, exerciſe thy ſelf in the holy Meditation of the bleſſed life and Paſſion of Jeſus, and often reduce the ſame unto thy heart and memory.*

Things to be conſidered in Meditating the Paſsion of our Saviour.

1 Who it is that ſuffereth. 2. What it is he ſuffereth. 3. How he ſuffe-

reth. 4. For whom. 5. To what end he ſuffereth.

Severall Affections to be draw'n from the conſideration of the ſame Paſſion.

1. To have compaſſion on the greatnes of his pains.

2. Contrition for the ſins, which were the cauſe of his ſufferance.

3. Imitation in following his examples.

4. Gratitude for the largeneſſ of our Redemption.

5. Hope he dyed to ſave us.

6. Love in ſeeing the greatneſſ of his love.

7. Admiration in beholding his unſpeakable bounty and goodnes. It is written of him, *dixit multa, fecit mira, pertulit dura.*

Conſiderations of the knowledge of ones ſelf.

1. Conſider what you have been,

what you are, and what you shall be.

2. Ponder what you are by nature: by fault, what you have deſerved; and what you may do by grace.

3. The effectuall cauſe of your Being, is God.

4. The matter of which you are made is Earth, agreeing with the nature of beaſts.

5. Our ſoules to the image of God.

6. Our end to ſerve him, and live eternally with him.

Conſiderations of ſin.

1. How much it diſpleaſeth Almighty God and hurteth man.

2. How contrary to his juſtice, diſpleaſing, and diſedifying to our neighbour.

3. God's ſevere punishment of it, and what wee looſe therby.

4. The diſguſt that followeth ſin, and dishonour that accompanieth it.

5. The grief of God, his Angels,

and Saints, with the joy of the Divell.

6. The difformity of ſin, and the disagreement between men and it, according to the nobleneſſ of the ſoul.

How to conſider Death.

1. That all muſt neceſſarily dy, and then be deprived of all things.

2. Onely accompanied with grief and ſicknes of the body, with temptations and feares of the ſoule.

3. And nothing will confort you at that houre but only good works.

4. Death ought not to be feared, contemned, or deſired.

Of the Pains of the damned.

There are many waies to meditate of this, as in that which followeth of glory, only changing the good for the evill.

1. Conſider the dowries of the ſoule, which are the viſion, poſſeſſion and enjoying of God.

2. The dowries and perfections of the body: Impaſſibility, Brightnes, Agility, Subtility.

3. The place: moſt excellent, moſt large, moſt beautifull and moſt rich.

4. The company of the Angels and Saints with the Bleſſed Mother of God, which shall endure for all Eternity.

How to conſider vertue.

1. In what vertue conſiſteth.

2. What examples and doctrine your ſweet Saviour hath given you thereof.

3. How beautifull, excellent, neceſſary, and profitable it is: how pleaſing unto God, and maketh man agreable to him.

4. How much it edifieth and profiteth your neighbour.

5. The ſpirituall joy it bringeth with many benefits.

6. The victory we gain therby over our ſelves.

7. How farr we are from the perfection thereof and what you ought to do hereafter.

8. The power we gain therby, in preſenting our Prayers to God.

How to conſider the Feaſts of Saints,

1. In what place they are now and with what glory they are crowned.

2. How much they may help us by their Prayers and merits.

3. By what works, Prayers, and vertues they have attained ſuch glory.

4. If you will come where they are, do as they have done.

To meditate on the Perfections of Almighty God.

1. His infinite Eſſence. 2. His Power. 3. His Wiſdome. 4. His Bounty. 5. His Goodnes 6. His Love. 7. His Mercy.

Mercy. 8. His Juſtice. 9. His Providence. 10. His Omnipotency: concerning which weigh this ſentence of holy ſcripture, or what himſelf hath done in teſtimony thereof. *Cælum & terram ego impleo. In ipſo vivimus, movemur, & ſumus. I fill heaven and Earth. In him we live, move, and are.* For his power. *Dixit, & facta ſunt. He ſaid, and they were made.*

Conſiderations of the creatures of Almighty God, & firſt in generall.

1. By the largeneſs of the world, conſider the greatnes of Almighty God.

2. The multitude and variety of things with the infinit perfections of God.

3. His bounty in the profit they bring unto us.

4. His beauty by the beauty of the creatures.

5. His wiſdom in the well ordering of all things.

6. His Eternity, in the roundneſs, which hath neither beginning nor end.

7. The unity of the world, shewing that God is only one.

The creatures in particular, their beginnings and continuance which is of God.

1. The end thereof, to wit his honour, and the ſervice of creatures.

2. Of what and how they were made by his only word and power.

3. The qualities and effects of theſe creatures, the reverence they uſe unto God and his perfections.

The benefits in brief of Almighty God.

1. Who hath done you the benefit.

2. Who hath moved him to do it.

3. Wherfore he hath done it unto you.
4. How great the benefit is.
5. How much you are obliged therby,
6. How ungratfull you have been.

What you ought to do in the time to come with the benefits of Almighty God in particular.

1. Firſt how God hath predeſtinated us in perpetuall love before the world was.
2. How he hath made man like to himſelf.
3. Given you a body of moſt ſeemly features void of all deformity.
4. Made your ſoul immortall, and adorned it with three powers.
5. Appointed an Angell to keep and defend you.
6. Made you to be born of Chriſtian parents, and members of the Church.

The benefit of our Redemption.

1. Firſt ſent us his well beloved ſon to be our Redeemer and example.

2. By Baptiſme purged you from original ſin and reſtored you the veſture of originall juſtice.

3. Fortified you with the Sacrament of Confirmation, wherby he hath armed you againſt your enemies.

4. Made you a Chriſtian, and therby the child of God and coheire of his Kingdome.

5. Hath given the holy Ghoſt in token of adoption of love, communicating unto you his benefits inſpirations and fruits.

6. Laſtly the Sacraments of Confeſſion and Communion, as a refuge in all Spirituall relapſes and neceſſities.

The benefit of vocation.

1. Firſt the patience of Almighty

God with you: you falling ſo often after ſo many great benefits received, long expecting your return, and not letting you dy in an evill ſtate.

2. Sought to recall you by inward inſpirations admonitions, and exhortations.

3. Mollified your heart, giving you a good will to vertue, and removed ſuch impediments as might withdraw you from him.

4. Lovingly received you at your returne, as the Father did his prodigall child, putting on you the ſtole of innocency, which you had loſt by ſin.

5. Hath called you from the vanities and miſeries of the world, as he did Lot from Sodom.

6. What great plenty of means he hath given you in Religion, wherby you may ſatisfy for your ſins, increaſe your crown and merit.

The benefit of juſtification.

1. Firſt how God hath changed your

will, and moved you to do pennance, made bitter things ſweet, and that which was unſupportable to be eaſy unto you.

2. Secondly, he hath given unto you perſeverance in his feare and love: many beginning well have failed in the end to their condemnation.

3. Thirdly he hath given to you the Evangelicall vertues of hope and grace, to perſever in your good purpoſes to avoid vice and labour for vertue.

4. Fourthly hath left the holy ſcriptures and devout books, wherein as in a glaſs you may behold your defects and imperfections.

5. Fiftly, the examples of Martyres, Confeſſours, Virgins, and the daily edification of thoſe with whom you live.

The benefits of donation.

1. FIrſt the gift of nature, fortune, and grace: as the five ſences

with the three interiour powers of your ſoul, health, ſtrength, &c.

2. God brought you back when you were aſtray, inſtructed you when you were ignorant, and lifted you up when you were fallen.

3. Thirdly enlightned your underſtanding when it was in darkneſs of ſin, and ſtirred up in you many good motions and deſires.

4. Moved your will and affections to ſpirituall works and exerciſes.

5. Preſerved you from many enormous ſins, taking from you the occaſions, and giving you grace to perſever and reſiſt them.

6. Delivered you from divers ſorts of temptations, drawing you forth when you were overwhelm'd in them, and given you greater force to reſiſt them

The benefit of Preſervation.

1. PReſerved you both ſpiritually and corporally in a good ſtate,

with increaſe of good deſires, to execute good purpoſes.

2. From the cradle to this moment preſerved you from many enemies, diſeaſes, dangers, &c.

3. Hath hitherto furnished you with all neceſſaries both ſpirituall and corporall.

4. Ordained for you ſucceſſion of times, as day and night, winter and ſummer &c.

5. Directed you in proſperity and adverſity, in ſicknes and health, and in the whole courſe of your life.

The bonefit of Glorification.

1. THe fruition of the divinity with the viſion of God, and his B. Mother.

2. The company of your good Angel with the Martyrs, Confeſſors Virgins, &c.

3. The dowry of the ſoule: the glorification of the body more bright

and cleare then the ſun it ſelf.

4. The place of the bleſſed, the delights af the ſenſes, the riches, and abounding pleaſures of the inhabitants, which are innumerable, ineſtimable, and immeaſurable.

5. By the grace of God you shall ſcape the torments of Hell: the miſeries of this life: the hurts and cruelties of your mortall enemies.

Theſe Meditations are as it were a cord to draw you unto Almighty God. Gratitude is a great part of juſtice, and amongſt all Chriſtian exerciſes none is more eaſy, if you be willing: none more needfull, if you regard your duty: none more profitable, if you deſire reward, then often to look over the great and manifold benefits, which we have received of Almighty God.

The eight Beatitudes.

1. BEati *pauperes ſpiritu, quoniam ipſorum eſt regnum cœlorum.*

Bleſſed are the poor in ſpirit, for theirs is the Kingdom of heaven.

Poverty of ſpirit { Acknowledgeth her ſins. Cõtemneth her ſelf. Deſpiſeth none. Honoureth all.

Beati mites quoniam ipſi poßidebunt terram. Blefsed are the meke, for they ſhall poſſeſs the land.

Meekneſſe { Anſwereth ſweetly. Admoniſheth benignly. Is mild being reprehended. Behaveth her ſelf piouſly.

3. *Beati qui lugent quoniam ipſi conſolabuntur. Bleſſed are thoſe that mourn for they ſhall be comforted.*

Sorrow { Excludeth all glory. Abideth in miſery, For the love of her neighour. For her own ſins.

4. *Beati qui eſuriunt & ſitiunt juſtitiam quoniam ipſi ſaturabuntur. Bleſſed are they that hunger and thirſt juſtice for they ſhall be ſatiated.*

Hunger and thirſt { Hath horrour of vice: A fervour of ſpirit? Tediouſnes of temporal things: deſire of Eternall.

5. *Beati mundo corde, quoniam ipſi Deum videbunt. Bleſſed are the Cleane of heart, for they ſhall ſee God.*

Purity of heart { Is ſincere in intẽtion: Right in works: Excludeth pervers cogitations: Aſſiduous in contemplation.

6. *Beati miſericordes, quoniam ipſi miſericordiam conſequentur. Bleſſed are the mercifull, becaus they ſhall find mercy,*

Mercy { Hath cõpaſſion in tribulation Succoureth in neceſſities. Delighteth in liberality. Is benigne with affability.

7. *Beati Pacifici, quoniam filii Dei vocabuntur. Bleſſed are the Peace makers for they ſhall be cal'd the children of God.*

Things which worck Peace { Silence and ſolitarneſs. Frequent and devout Prayer. Fervent contemplation. To admit no interiour trouble.

S. *Beati qui perſecutionem patiuntur propter juſtitiam, quoniam ipſorum eſt regnum cœlornm. Bleſſed are they shat ſuffer perſecution, for theyr's is the kingdome of Heau'n.*

Things which produce Patience. { Feare of eternall ſouffrãce. Fervent love of God. Memory of the Paſſion of our Saviour. Hope of Eternall joy.

A Religious perſon ought often to conſider the benefit of his vocation by the circumſtances following.

UNDE ES? Quo? Quomodo? Quando? Quo fine vocatus?

1. *FROM WHENCE, God, to wit, hath called you? From the world, the gulfe of ſin and evils.*

2. WHI-

2. *WHITHER? TO holy Religion, the houſe of God, the ſchool of vertue, the gate of conſolation, and the pourtrait of the celeſtiall Jeruſalem.*

3. *HOVV? With what love, wiſdom, and power he called? without your own merit.*

4. WHEN? *In your youthfull, or old age, when you leaſt deſired or ſought after ſuch a courſe.*

5. Laſtly *for what* END? 1. *To ſerve God perfectly, and forſake all things to accomplish it.* 2. *To do pennance, beare your Croſs, and follow the ſteps of Chriſt Jeſus.* 3. *To work your ſalvation and to gain perfection.* 4. *To help your neighbour as much as is poßible according to your vocation and inſtitution by good example and prayer.*

S. Bernard had this ſentence alwaies in his heart. *Bernarde ad quid veniſti? Bernard, to what end didſt thou come hither?*

The Priviledges and benefits of a Religious person.

Homo vivit puriùs, cadit rariùs, ſurgit velociùs, incedit cautiùs, quieſcit ſecuriùs, irroratur frequentius, moritur confidentiùs, purgatur citiùs, remuneratur copioſiùs.

A Religious perſon.

1. *Liveth more purely:* by the obſervance of Poverty, Chaſtity and Obedience.

2. *Falleth more rarely:* by flying the occaſions of ſin and perverſe converſation.

3. *Riſeth more quickly:* by conſideration of holy ſcriptures; the lives of Saints, and example of thoſe with whom we live.

VValketh more warily: by meditating their ſins paſt, imperfections preſent, and the joy which cometh of vertue.

5 *Resteth more securely*: by attaining the gifts of the Holy Ghost, and interiour consolation.

6. *Receiveth more grace*: by bettering their disposition, and becoming more familiar with God.

7, *Dyes more confidently*: by the efficacy of Priviledges in Religion, meritorious works, and help of Community, with the imitation of their spouse CHRIST JESUS.

8. *Is sooner purged*: by the many remedies to make satisfaction, by the multitude of holy inspirations, and frequent exhortations.

9. *Is rewarded more abundantly*: because a Religious life is victorious over her enemies the *FLESH*, the *VVORLD*, and the *DIVELL*.

JESUS MARIA.

Certain aſpirations for every day in the weeke, Munday, Humility.

1. WHen shall it be my God, that I shall be ſo odious, execrable, and inſupportable to my ſelf, as I deſire to be afflicted and punished of all creatures.

2. O ſweet Saviour, when shall it be, that I shall have ſuch a true contempt of my ſelf, as with all my heart I wish to be contemned and reputed of every one, moſt vile.

3. When shall I, deare JESUS, for the love of you, deſire in ſuch ſort to be humbled, as that I be ever reduced to nothing.

4. O moſt meek Lord, I confeſſ before thee, and will acknowledge to all the world, that I am the moſt

vile and unprofitable of all creatures.

5. O my God there is not on earth to be found a creature ſo diſloyall and ungratefull as I am unto thee.

6. I am not worthy to look up to heaven, and much leſſ to poſſeſſe the ſame.

7. If the greateſt ſinner in the world had thoſe inſpirations, and daily means of vertue, which I, o Lord, confeſſ to have: I verily think he would not be ſo wretched as I am.

Tueſday, Confidence.

1. ALthough every moment, deare JESUS, I commit many imperfections, yet I hope by thy help to attain to Chriſtian perfection.

2. My ſweet Saviour, if J committed all the ſins and crimes, which have been from the beginning of the world, yet would I be confident of pardon.

3. I hope moſt firmely, O ſon of

God, my Redeemer, by thy holy merits and Sacraments to enjoy eternall life.

4. O infinit clemency! was there ever any ſinner that truly asked pardon, to whom you denied it?

5. My ſweet Saviour: if all creatures both in heaven and earth should tell me that thou hadſt forſaken me, and didſt refuſe to help me, yet I would not beleeve them.

6. O ſweet JESU; albeit the furies in Hell, together with all the afflictions of this life should torment me, yet would I truſt in thee.

7. O good JESUS: thou that ſaid'ſt. *Aske and it shall be given: beleeve, and you shall receive:* I humbly beg, and unfainedly confide in thy goodnes, whatſoever is neceſſary for me, either ſpirituall or corporall thou wilt give me.

VVedneſday, Poverty.

1. O My Lord, J deſire no riches. eaſe, or ſenſuall dilights, but only the love of thee.

2. O that J had a thouſand worlds, with all the fained pleaſures thereof, not to poſſeſſe, but willingly to leave for the love of thee.

3. Moſt deare Lord, J will poſſeſs nothing but thee, and what J have, only for thy ſake.

4. O deareſt ſpouſe all riches without thee are unto me unſupportable poverty: joy, ſorrow, eaſe, paine, conſolation, a conſuming grief.

5. O my ſweet Saviour who was't both in life and death ſo poor and naked of all things: for thee I moſt willingly embrace the want of what is neceſſary for corporall life and health.

6. My ſweeteſt JESU, which was't ſo poor and free from the

poſſeſſion of your will even in the repugnance of death : for thee, I entirely forſake my own will and ſence to the conſummation of my life.

7. O my deareſt Saviour that Wouldſt not admit in all thy torments the leaſt comfort, I beſeech thee make me ſo perfectly poore as for thy love I entertain no unneceſſary conſolation.

Thurſday, Gratitude.

1. O My good God I render thee eternall thanks for all thy gifts both of grace and nature beſtowed on me and on all creatures.

2. O moſt liberall God thou haſt done to me above all I can ask or deſire.

3. O my Saviour what ſhall I render for all thoſe numberleſſe benefits, which I have and continually do receive from thee?

4. O deare Saviour in gratitude

for all thy mercies towards me, I offer and beſeech thee to accept of my heart and ſoule, with what elſe thou haſt beſtowed on me.

5. O my Creatour and deare Redeemer, that I could be gratefull unto thee.

6. Teach me, my God, to render thee ſuch thanks as may be moſt acceptable unto thee.

7. O would to God J had the gratitude of creatures both in heaven and earth to offer up unto thee my onely good: but all being too little, J beg thou wilt thy ſelf ſupply theſe wants.

Friday, Obedience and Reſignation.

1. O Moſt benigne Lord, let me but know what you would have me to do.

2. Sweete JESUS J offer my ſelf both in time and Eternity, moſt entirely to accomplish thy will.

3. Although J should be loſt, yet if it be thy will: for love of thee J moſt willingly yeeld to live in continuall affliction and torment.

4. J offer my ſelf with all my heart, my ſweete Saviour, in what J may poſſibly, in body, life and ſoule to be diſpoſed of, by thy bleſſed will and pleaſure.

5. Behold, ſweeet Lord for love of thee, J abandon and deny my ſenſes, renounce my underſtanding, and wholy forſake my ſelf to prove, and accomplish thy holy will.

6. Moſt deare God, for thy ſake J firmly purpoſe, rather to dy a thouſand deaths than once to be diſobedient to thee.

7, O good JESUS, when shall I ſee that happy houre, wherein by perfect obedience and entire Reſignation I shall wholy live in thee, and thou in me.

Saturday, Love of neighbour.

1. MOſt mercifull Lord, I beſeech thy infinit goodnes, ſo to illuminate the hearts of al ſinners, that they may be truely penitent for their ſins, to ſeek thee with all care who art the onely God.

2. I beſeech thee my ſweet Lord by the bowels of thy infinit mercies, that all ſuch as ſeek after ambition and earthly delights, may turn all their affections to love thee.

3. Grant ſweet Jeſus through the merits of thy bitter Paſſion, that all thoſe for whom thou haſt ſuffered, may reape the benefit thereof.

4. Moſt mercifull Lord, I humbly beſeech thee to comfort all afflicted ſoules.

5. Moſt ſweet Saviour, give ſuch grace and vertue unto all creatures, as they may be truly conformable unto thy holy will.

9. Moſt mercifull God, releaſe for thy own ſake, and thy B. Mother's, all thoſe whom either in Earth or Purgatory, thou doſt by juſtice punish.

Sunday, Love of Almighty God.

1. TAke form me. O ſweet Saviour, that which ſeparateth me ſo farr from thee.

2. Purge my ſoule. O Lord, from all ſin, and imperfection, by which it is defiled, and made unworthy of thy Image.

3. Behold, O my God, I hate and deteſt with all my heart, even the leaſt offence that ever I have committed againſt thy divine Majeſty.

4. Forgive, ſweet Saviour, all that which juſtly thou mighteſt lay to my charge: for that now I deſire to be perfectly united unto thee.

5. My ſweeteſt Lord, as a channell of all uncleanneſſe deſiours to be purified.

purified, I preſent my ſelf unto thee.

6. O Eternall God, I beſeech thee, that I who am the leaſt of all creatures, may by perfect love of thee, be elevated above all created things, and my ſpirit only ſatisfied in thee.

7. What ſhall I render thee my beloved Lord for all thou haſt beſtowed on me, that am but duſt and aſhes, yet thou haſt made all things for me.

Aſpirations for every day in the Weeke upon the Paſſion of our bleſſed Saviour.

Munday, Contrition.

1. O Vile and moſt deteſtable ſin, by which I have ſo oft betrayed and ſold thee my Eternall Father: yea even for a momentary pleaſure.

2. O that I had never by ingratitude bound thy liberall hands, and therby deprived my ſelf of thee, and

of thy will, and mercifull pleaſure in me.

3. O my ſoule unto what ſtreights have thy ſins and offences brought thy Saviour: would to God I had ſome ſeas of teares to shed for having thus often cruelly tormented thee.

4. O, if it had been thy will, my ſweeteſt Jeſu, I wish I might have endured, not only temporall but endleſs pains, rather then have cauſed the leaſt part of thy affliction.

5. O Sacred wounds of my deareſt Saviour in revenge of my cruelty, wound my heart with ten thouſand darts of true remorſe.

6. O ſin how deformed and unjuſt art thou, that thus has't defiled the beauty of heaven and crucifyed my Immaculate Jeſus.

7. O that I might with a thouſand millions of lives, and infinit ſeas of blood, blot out of my ſoule the guilt of thy death and Paſſion.

8. Sweet Jeſus ingulfe and drown me in thy ſacred wounds, that there I may learn to love.

Tueſday, Compaßion.

1. O That I could shed for thee my Lord ſo many teares as the ſea contains drops of water, in true compaſſion of thy torments.

2. O who will give water to my head, and a fountain of teares to my eyes, to weep upon thee, the love of my ſoule.

3. O love, and only comfort of my heart, what conſolation hadſt thou in all thy torments?

4. Alas, my well beloved; why am not I alwaies preſent to ſuffer with thee, at leaſt by compaſſion on thy pains.

5. My ſweet JESUS, O that I might be crucified with thee.

6. O love of my ſoule, that I might have had the priviledge of the

launce to have reſted in thy heart.

7. My deareſt Saviour permit me the favour to remain at the foot of thy Croſs, to the end that I may weep continually, ſigh, bleed, cry, and conſume in compaſſion of thee.

8. Give me an endleſs ſpring of teares, to wash away the ſacred blood of my ſweeteſt love, which ſtill iſſueth as flowing rivers from thee.

Weneſday, Imitation.

1. O Moſt ſweet JESUS: give me grace in imitation of thy ſacred Paſſion, moſt willingly to undergoe the burthen of this tranſitory life.

2. For that thou haſt ſuffered ſo many and cruell torments for my ſake; let me never, O mercifull God, fly any tribulation, which thou shalt vouchſafe to ſend me by thy ſelf or others.

3. My Jeſus, to accompany thee

in thy manifold afflictions, I would be glad, not onely to endure the wants which thou ſendeſt me, but ſeek others, and never be ſatisfied in ſuffering with thee.

4. In imitation of thy nakedneſs, reproaches and whippings at the pillar; I will endeavour ro ſtrip my ſelf of all inordinate deſires and affections.

5. I will continually follow thee my deareſt Saviour with the Croſſe of perfect obedience, and never for any difficulty leave the ſame till I come to dy with thee.

6. O my Eternall God, that wouldſt for my ſake be nailed to the Croſs: let me by true mortification be alwaies crucified with thee.

7. My loving ſpouſe; I beſeech thee, that with a full renunciation of my ſelf, and perpetuall death to all earthly things I may irrevocably dy with thee.

1. WHat thanks shall I yeeld unto thee my Eternall life, who wouldſt endure unſpeakeable torments to free me from the ſnares and fetters of death.

2. All you ſeraphins, and celeſtiall Spirits, with whatſoever hath been created praiſe my Redeemer for the unſpeakeable price of my Redemption.

3. O my ſoule: how can'ſt thou deviſe to render the leaſt part of due gratitude unto thy Jeſus; who hath by his own humility ſo much exalted thee.

4. O let me ever acknowledge, my deare Saviour, that endleſs bond of gratitude, which thy Paſſion alone exacteth of me.

5. Sweet JESUS, that I could inceſſantly love thee, for theſe ineſtimable treaſures, which thou by

thy torments haſt purchaſed unto me.

6. Good JESUS; ſince I have nothing but my ſelf to offer in requitall of thy infinit love: I beſeech thee to accept in love and gratitude what by right is thy own.

7. O eternall God, that I had a thouſand hearts and lives to offer unto thee, who by thy death haſt given and bequeathed thy ſelf to me.

8. Grant, ſweet JESUS, that thy dolorous death and Paſſion be ever imprinted in my heart by true thankfulneſs and imitation thereof.

Friday, Admiration.

O My God, who art thou, who haſt endured ſo many and cruell torments? ſweet and deareſt love haſt thou forgotten thy Majeſty and glory?

2. O light of heaven, and ſplendour of thy Fathers glory, unto what art thou now reduced?

3. Alas, my Saviour, what art thou who art ſo deſpightfully treated?

4. O love of loves, that through the exceſs of thy love, thou wouldſt for me endure ſo bitter a death.

5. O love how ſtrong art thou, which with thy force ſurmounted'ſt him, that by no other means may be overcome.

9. O incomprehenſible God, for whom doſt thou ſuffer, but for miſerable ſinners, ungratefull creatures, thy enemies, children of the divell, and thoſe who contemn thee.

7. O deareſt love; that my heart is not pierced with thy dolours.

8. What were it O Lord, if I had all the loves of the world to unite and offer unto thee?

9. My ſweet JESUS, if I could reduce all thy drops of blood into teares of love, what were it compared unto thy love?

Saturday , Ioy.

1. MY heart and ſoule rejoyce and praiſe the mercies of my God who out of his infinit love hath died to give thee life.

2. O my delight , what joy will it give to my heart to receave that life , that infinit good , through the merits of thy moſt bitter and dolorous paſſion.

3. Sweet JESUS, J praiſe thee with eternall joy for having in thy moſt cruell death ſo perfectly accomplished the work of our Redemption.

4. It was by thee , O beloved Croſs, that peace hath been eſtablished between God an man.

5. O triumphant glory , and moſt puiſſant King who by thy moſt ſacred death , haſt overcome the Prince of Hell , and delivered our ſoules out of his bondage.

6. O Heaven, Earth, ſea, and all things therein; yeeld praiſes in our behalf unto the Saviour of our ſoules; and let us rejoyce in the merits of his ſacred paſſion.

7. If al my members were tongues, O how willingly would I employ them in the praiſe of thee my ſweet Saviour, and thy health-bringing wounds.

8. O all yee celeſtiall ſpirits aſſiſt me to love and praiſe my God, by the vertue of whoſe Paſſion your ruins are repaired.

9. Sweet JESUS, what glory and comfort is it unto human nature to be exalted in thee, unto the right hand of thy Eternall father.

Sunday, Love.

1. WHen shall it be, my crucified JESUS, that both the ſenſes of my body, and powers of my ſoule shall be wholly employed in thy praiſs.

2. O my JESUS when by perfect love and imitation shall I be daily crucified, and continually dy with thee.

3. O my beloved JESUS, when shall I love thee in ſuch ſort, as that thy ſacred wounds be by burning love imprinted in my heart.

4. O my beloved JESUS, when wilt thou bring me into the wine cellar of thy bleſſed ſide and make me wholy drunke with the moſt ſacred wine, which, floweth from thy loving heart.

5. O when, shall it be, my deareſt JESU, that the flame of thy love shall pierce and wound my heart, that I may be wholy conformable unto the.

6. Sweet JESUS let me love thee ſo unfainedly as that by force of thy love, I neither feel, ſee, not take comfort in any thing, but accompanying thee my afflicted Lord.

7. My ſweeteſt Saviour, when shall

I have my full and wisht repoſe within thy crucified armes.

8. O ſacred wounds of my IESUS, eſpecially of his tender ſide, and moſt amdurous heart, why do you not burn and conſume my ſoule in the delightfull flames of his love.

An Oblation unto our B. Lady to ſay on any one of her Feaſts 70. Ave Maries, and then every day 5. Av'es and theſe Prayers following.

1. O B. Virgin Mary, and Eternall Queen of Angels, I offer my ſelf unto you in all that I am, or ever ſhall be, beſeeching you to receive me as your own.

2. O B. Virgin, Mary, preſerve me living and dying from all evill, for I am your own.

3. O B. Virgin Mary, receive me for your own, ever govern, and protect me as your own and have mercy on my ſoule, when it ſhall part out of my body.

4.

4. O mercifull Mother, through your holy departure, make joyfull my departure, and in the houre of my death, receive my ſoule.

A Prayer to Jeſus Chriſt.

ANima Chriſti ſanctifica me,
Corpus Chriſti ſalva me,
Sanguis Chriſti inebria me,
Aqua lateris Chriſti lava me.
Paßio Chriſti conforta me,
O bone JESU exaudi me,
Intrà tua vulnera abſconde me,
Ne permittas me ſeparari à te,
Ab hoſte maligno defende me,
In hora mortis meæ voca me,
Et jube me venire ad te,
Ut cum Sanctis tuis laudem Te
In ſæcula ſæculorum Amen.

In English thus.

SOule of Chriſt ſanctify me,
Body of Chriſt ſave me,

O

Blood of Chriſt inebriate me,
Water of Chriſt's ſide wash me,
Paſſion of Chriſt comfort me,
O good JESU heare me,
Within thy wounds hide me,
Suffer me not to be ſeparated from thee,
From the malignant enemy defend me,
In the houre of my death call me,
And bid me come to thee,
That with thy Saints I may praiſe thee
For ever and ever, Amen.

When you paſſe by the B. Sacrament.

DUlciſſimum nomen Domini noſtri Jeſu Chriſti, & glorioſæ Virginis Mariæ Matris ejus ſit in æternum benedictum.

In English.

Let the B. Name of our Lord JESUS CHRIST and the glo-

rious VIRGIN MARY, his MOTHER be bleſſed for ever and ever.

And then offer your intention herein to get the pardon which is granted.

When you take Holy water.

Aqua benedicta, ſit nobis ſalus, protectio & vita. Aſperges me Domine hiſſopo, &c.

In English.

May this holy water be to us health, protection and life. Thou ſhalt ſprinkle me o Lord with hiſſope, &c.

How we may honour the moſt holy and B. Name of the moſt glorious Virgin Mary, by ſayng theſe 5. Verſes with 5. Pſalmes.

1. MAter amabilis Maria nomine,
Multò nobilior quocunq; lumine.

Muni me miſerum in tuo nomine,
Malignis obvians tuo juvamine.
Magnificat.

2. *Aurora rutilans lunáque pulchrior,*
Aſtris fulgentior, & luce clarior,
Afflictum reſpice qui nimis crucior,
Averte jaculum hoſtis quo ferior.
Ad Dominum cum tribularer.

3. *Regina nobilis, filia filii,*
Roſæ conſimilis & flori lilii,
Refove flebiles lacte conſilii,
Ruentes per dies hujus exilii.
Retribue ſervo tuo.

4. *Ieſſe tu congruè vocata virgula*
Immarceſsibilis & ſine macula,
JESU jam florido qui regit ſæcula,
Ipſa tu ſuggere ut ſolvat vincula.
In convertendo.

5. *Ancilla Domini ſumens tam nobilis.*
Ave, quod Gabriel dedit mirabilis,
Accipe canticum ſervi inutilis,

Adſis in omnibus mihi placabilis.
Ad te levavi.

℣. *Dignare me laudare te Virgo ſacrata.*
℟. *Da mihi virtutem contra hoſtes tuos.*

OREMUS.

CConcede nos famulos tuos, quæſumus Domine Deus, perpetuâ B. Mariæ Virginis interceſsione, à præſenti liberari triſtitia, & æternâ perfrui lætitiâ. Per Chriſtum Dominum noſtrum. Amen.

The 5. Verſes Englished.

1. OAmiable Mother ô Mary hail by name,
More noble then the light of natur's frame,
Defend me, by your meanes, which way ſo'ere J goe,
And by your shelt'ring help, preſerve me from my foe.

2, Bright shining dawn, fairer then
the moon,
More ſparkling then the ſtarres, and
brighter then the ſun,
Look on me, wretch afflicted, and
tormented, ſo,
As to put by thoſe darts, my foes do
at me thr'o.

3. O noble queen, and daughter
to thy ſon,
Like to the Roſe and Flower-de-Luce
at noone,
Tis milk of your good counſel, muſt
cherish us that weep,
Tis you that from all banish't ruin's,
muſt us keep.

4. You are the rod of Jeſſe fittly
nam'd,
You neyther wither, nor with ſpot
are sham'd,
Pray to our Jeſus, who the world
doe's rule
That J from bonds of ſin, may ſave
my ſoule.

5. O handmaid of our Lord, who

took the noble haile
From wond'rous Gabriel's mouth,
the world's great baile
Receive the ſacred Cantick, your
worthleſs ſervant ſing's,
And gratious be to me, ſweet Mary
in all things.

A DAYLY EXERCISE

OF PRAYERS

With weekly Meditations upon the Paſſion.

IN THE MORNING.

IN nomine Patris † &c. Pater: Ave: Credo: Confiteor: &c.

I adore thee moſt bleſſed Trinity, & give thee thankes for all benefits beſtowed upon me, eſpecially, for my Vocation to this State, the uſe of Sacraments, & other Divine helpes; & particularly, that thou haſt preſerveed me this night, wherein perhaps many have been ſummoned before thee, to give an account of

their lives ; The living O God shall bleſs & glorify thee , as I will this day.

O Eternall Father , to thee I offer up my ſelf , with whatſoever I am able to doe ; admit O Gracious Father , theſe firſt fruites of my love, united with the merits of thy beloved Sonne.

O B. JESUS, I purpoſe through thy Grace, to walk the paths of thy H. Commandements , performing the duty of a good Chriſtian by the practiſe of all Vertues , eſpecially of N. Grant O Lord , that I may doe & ſuffer all things, according to thy Holy will.

Come O Holy Ghoſt, direct, aſſiſt & comfort my diſtreſſed Soul , with thy Grace , that I may shun all Sin, eſpecially N. I have hitherto greviouſly offended thee , but I will be more

watchfull over my wayes*; Help me I beſeech thee in this my ſpirituall warfare, for thou haſt promiſed, that I shall walk amongſt Serpents & Baſilisks, & trample over Lyons & Dragons.

Help me alſo O Holy Angels & glorious Saints, thou eſpecially O Sacred Virgin Mother, with thy chaſt Eſpouſe S. JOSEPH. Protect me O Angell Guardian, & Yee O Holy NN. my Patrons for this day; that I fall not into the ſnares of Satan. But thou O my God & my All, art my cheife hope; let the flames of thy Divine Love conſume all evill affections in me, that I may for ever love & obey thee.

AN OBLATION.

O B. JESUS, in union of thy N. I offerr up all my thoughts, words & deeds, purpoſing to practiſe the

Vertue of N. & shun the Vice of N. beſeeching thee, that all I doe or ſuffer, may be acceptable to thee, for NN. through the mediation of my glorious Patrons NN. Amen.

BLeſs me O JESU, with thy Sacred Virgin Mother † Bleſs me all yee Holy Saints & Angels, eſpecially my Angell Guardian, & Holy Patrons NN. †. O Eternall God, Father, Son, & H. Ghoſt, bleſs † & keep me, now & for ever. Amen.

IN THE EVENING.

IN nomine Patris &c.

O Moſt Bleſſed Trinity, I glorify thee with all the Saints & Angels, for all favours, at all times beſtowed upon me, eſpecially this day. *(make a ſurvey of Gods favours to thee)* Alas what thankes can I return to thee, for theſe, & all thy gracious benefits?

O God who haſt obſerved all the motions of my heart, & all my words & actions, Enlighten me, that I may know wherein I have offended thee, & what is wanting to me, that I may bewayl my ſins, & through thy Grace amend my life. (*Examine thy conſcience through all houres & duties of that day, towards God, thy Neighbour, & thy ſelfe; conſidering wherein thou haſt offended by thought, word or deed.*) Lord be mercifull to me a ſinner! Behold here my God, what ſins I have rendred thee for thy gracious gifts; It greives me, that, I have offended thee; Pardon me O my God, through the Croſs & Paſſion of thy deareſt Son, the merits of the Sacred Virgin, & all Angels & Saints, eſpecially NN. I purpoſe hereafter never more to offend thee, & to undergoe all Croſſes for the ſatisfying my tranſgreſſions againſt thee, & purchaſing Grace, for the amendement of my life.

AN OBLATION.

O B. Jesus, I offer up to thee, thy N. as a propitiation for all my sins, especially of this day; Uniting therewith the merits of thy Sacred Mother, & all Angels & Saints, especially my Patrons NN. to whose protection I now & for ever commend my self.

Bless me O Jesus &c.

MEDITATIONS

UPON THE PASSION.

For every day of the week.

SUNDAY.

Washing of the Feet.

CONS. Who washeth? God, thy Creatour, Redeemer & giver of all good things.

2. Whoſe feet he washeth? of ignoble perſons, great ſinners, & his own betrayer.

3. Why he washeth? to give example of meekneſs, & teach us to clean-

ſe our Soules, ere we approach his Altar.

Affect : Oh my Jesu, that I could love thee & all creatures, as I ought, & thou deſireſt !

Reſolve, To practiſe the Vertue of *Charitie* & shun the vice of *Envie*, in occaſions beſt known to thy ſelf.

MUNDAY.

Prayer in the garden.

CONS: 1. How CHIST prayeth, kneeling, proſtrate, & with inſtancy : & thou how tepid.

2. What's his prayer ? That his Chalice may paſſe, yet with reſignation to obey his Fathers will : doe thou pray thus.

3. How he ſweats, bloud, in

great drops, in great ſorrows; wilt thou rely on thy own ſtrength?

Affect: Oh my JESU, that I could humble my ſelf to Thee, & all creatures for thee.

Reſolve, To practiſe *Humilitie* & ſhun *Pride*, &c.

TUESDAY.

Mocking before Herod.

CONS: 1. How JESUS betrayed, apprehended, & manicled, is led to Annas, Caiphas, Pilate & Herod: Follow him in this ſorrowfull Pilgrimage.

2. How he is every where falſly accuſed, & yet is ſilent; be ſilent too, when injur'd.

3. How before Herod, he is cloa-

thed & mocked as a Foole ; if thou beeſt a Chriſtian, imitate CHRIST's ſelf-denyall.

Affect: Oh my JESU that I could contemne my own will for thy ſake.

Reſolve, To practiſe *Self denyall*, & ſhun *ſelf-love*, &c.

WENDESDAY.

VVhipping at the Pillar.

CONS: How JESUS led back to Pilate, is there accuſed as a Blaſphemer, Seducer & Traitor; Barabbas though a Murderer, is preferr'd before him, can'ſt thou repine, when vilified?

2. How that Innocent Body uncloathed, & bound to the Pilar, is whipt for thy ſins: thou ſin'ſt, & he ſuffers.

3. How barbarouſly thoſe Soldiers

treat thy Jesus; Oh cruelty! this he ſuffers for thee: Bath thy heart in his ſaving bloud.

Affect. Oh my Jesu, that I could beare all Croſſes, from all perſons, for the love of Thee.

Reſolve, To practiſe *Patience*, & ſhun *Anger*, &c.

THURSDAY.

Crowning with Thorns.

Cons: 1. Jesus thus bleeding, is crown'd with sharp Thorns; this Crown is inſtead of a Crown of Glory.

2. How they cloath him in ſcarlet, put a reed in his hand for a Scepter, & then kneeling deride Him. O my Jesu thou art a King indeed; reign for ever in my heart.

3. How JESUS, thus adorned is led forth by Pilate, & shown to the Jewes, with, *Behold à Man* : O ſad Spectacle ! Yet ſtill, they cry, *Crucify Him* : Oh ! the heavy weight of my ſins.

Affect : Oh my JESU, that I could obey Thee, even to loſs of life.

Reſolve, To practiſe *Obedience* & ſhun *Sloath*, &c.

FRYDAY.

Carrying the Croſs.

CONS: 1. How JESUS thus derided, whipped & crowned, goes forth carrying the Croſs, whereon he is to be ſacrifized for thy Sins.

2. What shouts of joy the Jewes make after Him, through the ſtreets of Jeruſalem: thus is Innocency deſpiſed.

3. How the devout woemen meet & bewaile Him : thy hard heart sheds not one Teare amidſt theſe his ſorows, or for thy own ſins.

Affect. Oh my JESU, that I could abandon all ſenſuall ſatisfactions for the Love of Thee!

Reſolve, To practiſe *Temperance*, & shun *Gluttony*, &c.

SATURDAY.

Crucifying of Jeſus.

CONS: 1. How JESUS with much pain & shame, arrived to Mount Calvary, is again uncloath'd, & thus all his ſoares are renewed : My Sins not blotted out by Repentance, shall one day be diſcloſed to the whole World.

2. How they ſtreach thy JESUS upon

the Croſs, faſtning him with nayles therunto, & then raiſe him up, where he hangs between two theeves: Oh what ignominy!

3. How He there hangs for the ſpace of three houres, reviled by Jews & Gentiles, forſaken by his Diſciples, drenched with gall & vineger, peirced to the heart with a ſpeare, yet He prays for his Enemies: Enter, & make thy aboade in that love-wounded-Heart.

Affect: Oh my JESU that I could imitate Thee in the purity of thy Life & Doctrine.

Reſolve, To practiſe *Modeſty* & shun *All contrary Therunto*, &c.

A Method for Meditation.

1. PReparation hath 3. parts.
Preſence of God, Choyce of matter, and Invocation.

2. Meditation it ſelf hath 3. parts. Conſideration, Affection, and reſolution.

3. Concluſion hath 3. parts. Tanks-Giving, Oblation and Prayer.

A Prayer before Meditation.

O my God, my Sovereign, my Creatour and my All; I here moſt humbly proſtrate my ſelf with the profoundeſt adoratiõ J am poſſibly capable of, before your devine Majeſty, earneſtly imploring à continuance of your bleſſings upon me, your poor needy Creature, and that you would be pleaſed out of your infinite bounty, by meanes of your holy ſpirite ſo to illuminate my underſtanding, inflame my will, recollect from diſtractions and ſtrengthen in good reſolutions all the powers of my ſoule, as that J may worthily, attentively and devoutly performe this ſublime exerciſe of mentall prayer J am now undertaking, to your honour and

glory, the comfort of my own diſtreſſed ſoule, the joy of the Saints in heaven, and the edification of men on earth, thro' your mercyes, the meritts of my Bleſſed Saviour, and the inſpirations of your Cœleſtial Paraclet Amen.

A Prayer after Meditation.

BEhold O my God, Behold, o my moſt patient and merciful Lord, how J have paſſed over this time of Meditation, and treating with thee; with how much negligence, ſloth, coldnes, and diſtraction, and with how litle feeling of thy good motions within me: but thou O Lord knoweſt all my infirmities and Miſeries and therfore J crave of thee pardon for them. J thank thee alſo moſt heartily and humbly, for all the good thoughts and ſuggeſtions, which have pre-

ve preſented themſelves to my mind, in time of this my meditation, as moſt holy Embaſſadours ſent from thy heavenly Throne, to deale with me for the gaining of thy kingdome; whoſe bleſſed voices and moſt profitable ſpeeches, J beſeech thy divine goodnes, to give me grace to imprint in my heart, and ſeeke to put in execution, in the course of my life to come: to the end that my judgment and Damnation, be not the more grievous in reſpect of theſe thy Benefits, but rather that my life being mended therby, and my ſoul ſtirr'd up to more zeale of thy ſervice, I may be finally made partaker with thy true Children, of that eternall bliſs which thou haſt prepared, for ſuch as love, feare and ſerve thee and yeeld obedience to thoſe holy inſpirations which thou ſendeſt them for their eternal happineſs, Amen.

A TABLE

Of dayly Patrons, Meditations.

Day.	Patron.	Meditations.
Sund.	H. Angels.	washing feet.
Mund.	Apoſtles.	Prayer in the Garden.
Tueſd.	Martyrs.	Mocking.
Wedneſd.	Biſhops.	VVhipping.
Thurſd.	Doctors.	Crowning,
Frid.	Confeſſors.	Carrying the Croſs.
Saturd.	Virgins.	Crucifying.

Vertues, vices, and Intentions.

Vertue.	Vice.	Intentions.
Charity,	*Envie.*	*For the H. church.*
Humility.	*Pride.*	*For union of Christiã Princes*
Self denyall.	*Self love.*	*For Benefactors*
Patience.	*Anger.*	*For Religious orders.*
Obedience.	*Sloath.*	*For conversiõ of Infidells.*
Temperance.	*Gluttony.*	*For soules departed.*
Modestie.	*Impurity*	*For distressed persons.*

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The Prayer to say wth ye Pater nost^r
posters

O Lord Jesus Christ Sonne
of ye liveing God receiue
these prayers in vnion
of that superexcelent
loue with ye which you
suffer'd all those wounds
in y^r most holy Body haue
mercy on N.N. all sinners
and faithfull as well
liueing as dead Amen

The all adorable Body of my
Diuine Saviour Jesus Christ
his most Pretious Blood in y^e
most holy Sacrament of the
Altar be betwixt mee & my
Enimies visible & invisible
y^t it may be my defence now &
in ye hour of my Death Amen

Some Consider: our Dear
Saviour in the B^d Sacrament
under diuers titles
on Sunday as a King
on Munday as a Father
on Twesday as a Friend
on Wensday as a Phisitian
on Thursday as a Spouse
on Fryday as a Redeemer
on Sauterday as a Conquerour
the Vanquisher of ye Diuell
& a Glorifyer. you must pro
duce acts of faith hope Loue
Confidence & thanksgiuing

conformable to ye disposi-
tion in which you are.
& they y^t^ Communicate every
day may receive him
every day after one of thes
manners

they y^t Communicate every
day may receive him every
after one of these manners
Others propose him to them
selves in the Cours of his Pas
sione of which ye Sacrament
is a Representation
on Munday in the Garden of
olives fighting & inviting
you to fight with him.
on Tewsday at Annas &
Caipas his Hows Suffring
Injuries & Reproaches and
Exhorting you to Suffer with
him

Onn Wednsday att Herods
Pallace with Barabas
treated as a foole & Rogue
teaching you yt you must
be contemnd as hee was
Onn Thursday att his
fagellation & Coronation
telling you that you must
be torn & missis'd as hee was
Onn Fryday Carrying
his Crofs & Dyeing on Mount
Calvarie begging you to
carry it with him & to doe
as hee did

On Saterday in his
Sepulcher & in Limbo
Exhorting you to discend
thither after him
On Sunday Risen from
the Dead in Galilie or in
Heaven promising to make
you to Reigne with him
Examine y^r selfe vpon all
these Devotions and see
whether you acquitt your
selfe thereof as you shold doe

mcl.

be contrary to nature, is to be suspected;
the most secure means, is to expect Crosses
with out seeking them: to demand nothing
and refuse nothing.

Tis a weakness of Spirit to employ our
selves always, in bewailing our imper-
fections, tis better to repose with Jesus
in y midst of tempests, and with in two
fingers of Ship-wrak, then to awaken him
by diffidence.